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THE CRITIC, Educational Supplement.

THE EDUCATIONAL WORLD:

ITS SAYINGS AND DOINGS.

A FEW days since we happened to ask an acquaintance whether there was any news in the papers; and the answer given was—"Not a particle; there is so little doing that the *Times* has been compelled to give us an article on education." This was a slight hint of what the world thinks about a subject which we are apt to regard as of more importance even than the war. Yet so it is; amid the excitement which universally prevails in respect of the glorious deeds and sufferings of our brave soldiers and sailors, there is found but little room for the expression of any really deep feeling concerning education. The House of Commons has indeed been much engaged on the topic. Three several Bills have been introduced and withdrawn. We had expected rather than hoped that Sir JOHN PAKINGTON and Lord JOHN RUSSELL would have combined their energies, and come to some definite conclusion on this oft-debated theme—thereby giving the scheme of Mr. MILLNER GIBSON and his brother Secularists a *coup de grace*. But no; the whole three were with one accord consigned to the tomb, and the representatives of the people appear to have suffered from no dyspepsia consequent on attendance at their obsequies. Thus far then have we had a considerable amount of talk, but no doings. If, however, we have no further task in connection with these three Bills than to announce their demise, we are still in suspense about the LORD ADVOCATE'S Educational Bill for Scotland; albeit here again we shall not be disappointed if the learned gentleman is compelled to defer his would-be interference with the established régime until another session. When an enactment emerges from a committee of the Commons in the beginning of July, its opponents may be tolerably sanguine that it will yet go to the limbo infanum. And we confess that we are among those who desire this consummation; for, according to the declaration of the promoter himself, the Bill has regard only to the Presbyterians of Scotland—the Episcopalians and Roman Catholics being left untouched by its provisions—so that it certainly wears a very class-like look, and this ought to be enough to condemn it. We see, however, that a tolerably high bid has been made for the support of the schoolmasters themselves, since it has been carried in committee that the minimum of the stipend payable to this body shall be 50*l.* a year. Would that our English legislators would make as ample a provision for our national schools. How many scores of villages are there in England where the poor are compulsorily intrusted to the care of women, because sufficient funds cannot be raised to secure the services of a regularly-educated master; and how necessary a consequence of this state of things is it that parents do not care to send their sons to school after ten years of age! It appears to us that the only solution of the educational difficulty is that which the CRITIC has constantly advocated. Education must be compulsory. Let the Government provide funds, and require guarantees that they are properly applied, leaving the question of religion altogether open, and then resolve that no child shall be permitted to do any kind of labour until it has passed an examination suited to its station of life. This would cut the knot, and at the same time secure the very great object we always proclaim as the palladium of respectable schoolmasters, viz., that none but those who can teach would find it their interest to seek a livelihood by the scholastic profession. As to rate-supported schools, where the rate is to be made by those who are to pay it, but very little knowledge of our rural districts is required to prove that this is the very way to starve both schools and masters. No—the funds must come from Government; and then every religionist will have fair play, if he receives assistance according to the efforts he makes to help himself.

As the writer of this article is anonymous, he may venture to describe the state of affairs in his own parish. There is a very large and handsome school-room, with residence for the teacher; the population is about 500; and the Sunday-school numbers more than eighty children—in fact, all that are of age suitable to come to school. The parishioners are very united, and anything like opposition from Dissent is never heard of; indeed, there are but three or four professed Dissenters in the parish, and they very frequently come to church. Yet, with all this favourable report, what is the state of the day schools? By a strong effort those who can afford to give assistance manage to raise 15*l.* a year; the children's pence at the utmost realise 16*l.* more—so that, allowing 2*l.* a year for repairs, &c., a house and 29*l.* a year is offered as the master's salary. It is needless to say that a master cannot be obtained for this sum. A woman can live on it, because she can perform all her own household requisites; but a man cannot. From this paucity of income, it results that only the little boys of the parish go to school; and the clergyman is obliged to have a night class at

his own house to secure to the elder boys even the remembrance of what they have once learned. It would be tedious to detail all the efforts that have been made to obtain assistance. The management of the school is fixed by the trust deed; and, as the arrangements made do not happen to suit the dicta of the *Dii majorem gentium*, why the *Dii minores* must even shift for themselves. We relate this small piece of personal experience because it tells the tale of the country's wants in the matter of education better than a whole column of comments could possibly do. But, *nil desperandum*; after a while our legislators will get weary of experimentalising, and then practical men will do what is wanted. The country is willing enough to provide funds; this year's estimates, it seems, are 816,323*l.*, which is an increase of 92,913*l.*, so that our expressed hopes are not altogether visionary.

Turning from public actions to *quasi* public sayings and doings, the first thing that attracts our attention is the modern mania for "common things." On this topic feeling seems to run very strong. Lord ASHBURTON and Miss BURDETT COURTIS have given prizes for encouraging masters and mistresses to qualify themselves to give the necessary instruction; and the great authority Mr. MOSELEY has definitely pronounced in favour of the proposal. If by "common things" we are to understand that the children of the poor should be taught the use of their fingers—should learn what are the requisites to health, and have such an insight into physiology as should enable them to select the food, &c. most fitted for their well-being—it is difficult to understand how any opposition to the plan should be offered. The only difficulty is, as Mr. MOSELEY confesses, to find teachers qualified to impart the necessary information. But, we need look very jealously at any attempts made to substitute a system for that now in action, in the schools for the better classes. Above all things, let us strive with our utmost energies to shut out that species of empiricism which would make outward show supersede solid acquisitions. If our schools come to be seminaries of shallow knowledge only, Ichabod must be their title. By the way, as a contrast to the common-things mania, and a pleasing instance of the fascination which true poetry can exercise on some minds, we may mention the fact of an artisan quoting passages from the Greek plays at a meeting for promoting the interests of the St. Martin-in-the-Fields library. The honest fellow, who had surprised the assembly with this strange exhibition of learning, robbed himself of his plumes by confessing that his attention had been directed to the ancient writers by hearing Professor BROWNE'S lecture on Attic Tragedy, and that he had been thus induced to make himself acquainted with the authors themselves. Surely a spirit like this must elevate a man's mind quite as much as any acquaintance with the small arts of domestic life.

Our summary of information respecting national education is but scanty. We opine, however, that the importance of the late Government doings in the matter of appointments for the civil and military services can scarcely be too highly estimated by our private schoolmasters. Thanks to the stir about Administrative Reform, some mighty steps in advance have been lately taken. Hear it, ye long-abused "cramming" schoolmasters for Woolwich Academy. No less than sixty nominations to the Scientific Corps are thrown open to public competition. The wheel is turning, and your number will yet come up a prize. Those of us who know what has been the nature of the examination at Woolwich are fully aware that the cry of "cramming" schools was as rank a piece of humbug (we can use no milder term) as was ever perpetrated. Why, on the very face of the matter, who does not know that the preliminary examination at Woolwich is one of the most sifting that can be made. Can we imagine that such men as Barlow and his compeers could be deceived by a mere "rule of thumb" process? Or even suppose that under the systems pursued in these examinations such a process were possible, is it not plain that the remedy lay in appointing other examiners? The question is too plain to admit of argument. The real facts were, that the terms of the Woolwich schoolmasters were too high for many of the married officers to pay; and so a cry was got up about the iniquity of the preparatory schools, in order that Government might be induced to open a juvenile academy of its own. The device succeeded; Carshalton was established, and the sons of officers educated for a mere trifle. The weakest went to the wall, and the excessively hard-worked Woolwich schoolmasters were deprived of their occupation. But there are good times coming, and amid all the stir that the country is making about putting the right man into the right place, the scholastic profession must be greatly benefited. One thing, however, requires to be pressed on the attention of our rulers: when they enunciate a scheme, it ought to be adhered to. A few months ago, the elements of fortification were required of candidates for the military service; but by Lord Panmure's late manifesto this requirement is discarded. As a consequence, there has been a repetition of the comedy, "Love's Labour Lost."

We have a few items of gossip on our memorandum paper, which might be told among our "Sayings and Doings," but they are really of so little interest that, as we have already occupied more than our legitimate

space, we will even take for granted that our readers have become already acquainted with them, from other sources. There is, however, one suggestion we wish to make. The *Clerical Journal* has of late been publishing a *Clerical Directory*, by way of supplement; now a similar publication, containing the names and residences of private schoolmasters, their academical degree, and other honours, if any, and the terms of their schools, is a desideratum. Of course, the compilation of such a work would involve labour and expense. We should be glad if our readers would communicate to us their ideas of the proposal, and their willingness to ease our shoulders of some part of the money burden which its carrying out would necessarily involve. The letters may be directed to the publisher, and marked "Educational Supplement."

EDUCATION: ITS NATURE, MEANS, AND OBJECTS.

(Continued from page lii.)

THE particular laws of education are derived from those general laws which have already been developed. To work out into practice those laws which regulate the whole process of education requires talent, tact, perseverance, and readiness to apply to the nature and talent of each individual the stimulant and training best adapted to his idiosyncrasies; but, though this is the case, there are some particular laws which we opine cannot be violated without producing disastrous results. These we proceed to state, only premising that in most instances the after-given laws are but corollaries deduced from the general truths enunciated in the preceding portions of this paper. There is little novelty in the views; but as they are calculated to bring the foregoing statements to the touchstone of practice, we have thought it advisable to continue this essay a little farther. "Nature," says Bacon, "is only to be subdued by obeying her laws;" these laws we shall endeavour to explain, that the educator may be enabled to conquer ignorance, and produce knowledge—such knowledge as shall teach men to live worthy of the nature and destiny for which Heaven designed them.

I. The earliest training which a child receives should be such as will conduce most effectually to the establishment and security of its bodily health.

The soul of the human being enters the universe enwrapped in the body. It is the "immortal seed" whose nutriment it is the office of the body to collect. Unless the body is capable of collecting that nutriment efficiently and sufficiently, the soul cannot thrive. The body is also the servant of the soul—that by which its purposes in this life are to be effected. Unless the servant is competent to the duty, the desires of the master cannot be rightly fulfilled. It is in consequence of this, in a great measure, that man's "life is of few days and full of evil"—that thoughts which yearn for utterance remain unembodied in language, and designs that pant for development in action are ineffective as a sheathed sword. Activity is not only the result, but the conditional cause, of a healthy, well-developed body, just as thought is the result and conditional cause of a healthy, well-developed mind. As our present object, however, is more especially to explain and enforce the philosophy of intellectual education, we shall here mention only a few of those items in which our prevalent systems of education seem to disregard this law, viz.: 1. The intense emulation to which the minds of young, physically undeveloped children are excited to gratify the wishes of parents who are in a hurry to get what they call the education of their children finished. 2. The long hours during which—partly from the same cause, and partly from the large classes which teachers are necessitated by inadequate remuneration to keep—children are retained in school at one time. 3. The early age at which, from a combination of causes, children are sent to undergo school education.

II. Objects, diagrams, maps, pictures, &c., are the instruments which ought to be employed, wherever practicable, in the initiatory processes of education.

The senses are the primary recipients of impressions. To educate these aright is the only means of introducing ideas to the mind, and until the representative faculty has been sufficiently developed no other mode of communicating thought is possible. The obviousness of this law is so decided that I shall only mention a few of those subsidiary laws which, as it seems to us, require special attention in "the education of the senses."

1. Periodically recurrent exercise quickens and strengthens the senses.
2. New objects produce the keenest excitement in the senses.
3. Each specifically distinct class of objects requires a corresponding distinctness in the organs of sensation called into activity.
4. The accuracy and perfection of our sensations depend on the keenness, distinctness, regular recurrence and duration of the excitement.
5. Perfect and accurate sensations are the results of distinct and entire objects clearly and completely apprehended.
6. To continue the tension of the sensational organs longer at any one time than is requisite to enable

them to apprehend an object clearly and completely, is to overtax them.

7. To detain the mind on object lessons longer than suffices to develop and train the senses, and to acquaint the representative faculty with the characteristics of any particular class of objects, is to habituate the mind to subservience and servility of the senses.*

III. When the representational faculties are so far developed as to be capable of forming ideas, words—the signs of ideas—should be taught, and care should be taken that, so far as is possible, every representative sign, i.e. word, has its antitype, i.e. an idea, pre-existent in the mind.

Words are but pictures, true or false designed,
To draw the lines and features in the mind—
The characters and artificial draughts
To express the inward images of thoughts.

To use words as anything else, to fancy that before the representational faculty is able to make them instinct with spirit, meaning, and life, words, or a knowledge of words, may or can be of any use is a gross mistake. It will not do to teach

The outsides of words, but never mind
With what fantastic tawdry they are lined,

and call that knowledge. The human mind is far from being fitly analogised by Addison's block of grained marble. It is not dead, passive, inert, like that. It is living, reasoning, immortal, following its own laws, full of its own activities. Ideas, in the earlier operations of thinking, flit and change like the patterns in the kaleidoscope, and will not be daguerreotyped; and yet, until they have become fixed possessions of the mind, reading exercises consist only of

Words,
Which leave upon the still susceptible sense
A message undelivered, till the mind
Awakes to apprehensiveness and takes it.

Yet how frequently do we find facility in reading taken as the countersign of wisdom, and the parrotry of borrowed phraseology pass current as the marvel of modern educational progress! Does it not excite one to loathing to listen to the affected and affecting cant which calls a catechismal examination—which any person of ordinary skill in thinking knows it is impossible in the ordinary or even the extraordinary operations of nature and art combined, to understand as it repeats—education? It is, I grant, a species of education, but it is the education of pretence, imposture, and hypocrisy.

A knowledge of things should at least accompany, if it does not precede, our acquaintance with words; and the senses should form these ideas in the mind, from which the intellectual faculties receive their primary impulses. Form, weight, magnitude, colour, sound, number, distance, &c., are the elements in sensation, out of which all after knowledge must be excogitated. Luckily all words have their primary origin in these sensational elements, and derive their ultimate expressiveness from this fact; and thus, in their very derivation, afford the most trustworthy evidence of the opinion here expressed, viz., that words and ideas should never be divorced.

Not only is "the mixture of those things in speech which by nature are divided" "a copious source of error," but also the separation of those things in speech which by nature are conjoined. Every effort should be exerted to make each word expressive of a precise idea, and every precise idea the cause and correlative of a word. That this may be effected, the following rules, among others, must be attended to, viz. :—

1. Impart as many ideas as possible in a given time.
2. Let each idea be correct, clear, and well-defined.
3. Conjoin the proper word to the proper idea.
4. Use words, at all times, in their proper and determined sense.

IV. The scientific exposition of knowledge should follow; i.e. be imparted subsequent to, the culture of the senses and the development of the representational powers; and no knowledge requiring a process of reasoning can be adequately brought within the comprehension of the mind until the elements on which the reason is to exert itself have passed through this double elimination.

The most important truths oftener lie upon the surface of things than hidden in their depths, and hence few discoveries are made the obviousness of which does not forcibly strike us so soon as we have heard or seen them explained. Science is the interpretation of experience, and all experience is primarily sensational or consciously intellectual. When we know what our experience yields we have all the elements of science. But experience without reason is barren, and reason without experience is vain. There is no procreative power in either singly, but truth is the daughter of their union. Experience is too generally opposed to theory. That is a radically false and perverse antagonism, forced upon them without their mutual consent. Experience is the earliest element in the actualisation of thought, and theory is thought perfected. When experience enters the sphere of the reason, the laws in accordance with

* This, we apprehend, is the abuse to which our present Normal school-training is most liable, and as such we desire to signalise it.

which it has existed, does exist, or will exist, are sought out. This search for law, this inquisition of experience reason institutes; and, when success has rewarded its search, it fixes the matters learned into sentences, and thus limits, defines, and represents the truths found to itself and for others; and the entire process of the syllogism is performed upon the elements given by experience to the reason.

In intellectual training, in its earlier stages, science, art, or human duty should be taught analytically, should begin with something known—something appreciable by the representational faculty, something regarding which an idea and a word conjoined is already, or may easily be, introduced into the mind. The whole process of discovery should be as nearly as possible followed in exposition; and not until the self-energies of the reason exhibit the power of going forth, by analogy, from known objects and reasons to work out truths, regarding unknown objects and reasons, should synthetic reasoning be begun. Then truths may be presented to the mind in the steady and sequentive phalanges of theory, and the reflective powers will conquer the truths which they contain, and become themselves stronger and mightier by the exertions of the contest.

Sensible phenomena are the primary elements of all physical science, and our internal feelings are the original elements of every true metaphysics. Whatever truths we know are inferences from sight, touch, hearing, &c., or consciousness, and are most surely and conclusively taught by the evidences derivable from sense or feeling. Experience must be acquired before doctrines of any kind can be effectively conveyed to the mind.

We are quite well aware that to many teachers the honest working out of the intellectual system seems tedious and distressing, while to many parents it appears slow and ineffective. If such persons would recollect how many seemingly vain efforts are made in childhood before success attends the utterance of any articulate sound, or follows the endeavour to walk, and extend the same indulgence to the feeble generalisation, the inaccurate and insufficient inductions, the failures in reasoning, &c., of young thinkers, there would be less inclination to bring charges of stupidity against pupils, and a clearer apprehension of the stupidity of many portions of our common educational systems.

The following rules seem to us to be intimately connected with the general observation which we have just been endeavouring to explain, viz. :—

1. The laws of nature are discoverable.
2. When laws are discovered they are to be obeyed, and their application to the purposes and practices of civil life are to be carefully ascertained, explained, and exemplified.
3. Laws are only discoverable, and their effects are only appreciable, by bringing the inward thought into harmony with the facts of outward existence, or vice versa.
4. The discovery of the laws of the universe is the result of the patient combination of thought with thought, or of fact with thought, not of rash and impetuous guesswork.
5. Skill in reasoning is acquirable by judicious training; indeed, judicious training is probably the best method of teaching the art of reasoning.
6. The more accurately the laws of the universe and of the human mind are known, there is the greater likelihood of their being obeyed, and thus the greater probability of escaping the evils of ignorance.
7. Effectual moral, religious, or strictly metaphysical instruction can only be systematically conveyed subsequently to the development of the reasoning powers, when the mind is capable of forming correct ideas, arranging and conjoining them rightly, and comprehending the deductions which may be made by the junction of one thought with another.

Dogmas may be lodged in the mind, but they cannot become fruitful therein until the conditions of fertility are present. The conditions of moral, religious, or metaphysical knowledge are, that its facts are true, and its dogmas reasoned. The result of these two conditions is conviction—i.e. the satisfactory or seemingly satisfactory coincidence of fact and reason. But reason cannot operate until conceptions are possible; until ideas take shape in the mind, and are capable of being compared. The true tutelage of the young in moral, religious, or metaphysical thought, is that of revered authority, whether a parent's, a teacher's, or a preacher's. Conviction cannot exist in simply receptive minds. Dogmatic theology, systematic morality, speculative physics or metaphysics—the whole list of "Whys," "Wherefores," and "Because," with which children are perplexed, not instructed—are a compound of incomprehensibilities to them. They talk of the abstract to those who are not yet free from bondage to the concrete. It is true that these are inviting fields to plant and water; but there is no use in ploughing the sands of the desert, sowing in its ridges the seeds of wheat and expecting a crop—that is sowing seed in uncongenial soil. It is just as useless to throw abstruse, reasoned-out thoughts into the young mind; there are states of mental being when such thoughts will not germinate in it at all.

The moral culture of man is the highest and noblest—mates him most nearly to the angel-world, and

gives the loftiest elevation to the mind; but just because it is the grandest and sublimest attribute of mind, his moral nature is of slow growth. How frequently do the primroses grow and die in the shadow of an oak, before the oak has told all its years and attained its destined age! So it is with man—the highest, noblest, and holiest faculties of his soul are slowest in their growth, as they are most splendid in their development and exercise. The true, the good, and the beautiful—the eternal trine—who witness ever of the God who gave them being, appeal in their highest—that is, their completed scientific form—to the developed man, not to the developing child—to him only whose thoughts have scanned the universe and life and death.

Let us not be supposed to advocate the silent system, or the "time enough" method, with these important themes. No! far, very far from that! Their sacredness rebukes the thought. We would not have children ignorant of ethical rules and holy maxims, but they should learn these chiefly from the lives of those they love and reverence; they should hear them spoken of with awe and holy stillness; they should glean them from the generous ardour of their own warm-burning bosoms when they read of the sage's life, the warrior's deeds, the patriot's struggles, the Christian's firm-fixed faith or martyr-death; they should hear them fall like apples of gold in their mother's evening prayer, in the morning's hymn of praise; they should see them in their instructor's daily life, a daily lesson; and they should learn them in the social circle in which they move. All this is, of course, ridiculous Utopianism. Was there ever anything good performed or thought to which Utopianism was inapplicable as a term of reproach? Were men fully sensible of their responsibilities—did they all look upon themselves as educators—did they rightly comprehend that if education is indeed "learning to live," each man is to his fellows a "living epistle seen and known," all would be well and well done. Life is a great school, and all are not only pupils but monitors therein. Oh! that all were fitted for the duty, and conscientious in discharging it!

But if all men are teachers, what is left for the professional educator? Much every way. Other teaching is chance and wayside sown, aimless and crude, and too often untinctured with a fixed or heavenly purpose; his should be fixed and philosophic, permeated with the loftiest feeling and the holiest love, as becomes those engaged in the working out of the eternal purposes of the Highest, for the elevation of humanity. To work aright for the attainment even of right ends requires the possession of right knowledge, hence the need of a "philosophy of education." Dare we hope that in our brief remarks we have been able to utter some words capable of advancing the cause we love, the cause in which we labour.

To live is the great lesson still that all must learn. To live well—how blessed! To know for what ends to live—how important! A knowledge without which life is woe and death despair. To teach this knowledge, and train to its practice—a function how difficult, a task how honourable, an office how deserving of serious thought, earnest preparation, and adequate encouragements!

It may be true that society does not appreciate the schoolmaster's duties thus highly—it may be true that the rewards of popular honour, loud-voiced applause, and befitting respect are not yielded to the educators of our nation; it is true that the paltriest pittance and the sorriest dole of this world's wealth is bestowed on the humbler labourers in the scholastic ranks; it is true that the intermeddling of the ignorant, and the fussy importance of puffed-up officialism often add grief to the lot and increase the burden of the sorrows of a teacher's life; it is true that the educator is often made the victim of secretaries, of the petty jealousies of managing committees, of parental meanness, of official rudeness, and even of official tyranny; but may the time be far distant, indeed, when the training of the young is intrusted to those who labour only, or even chiefly, for the hire it brings or the honour it receives.

While we lament, and labour to change or nullify these grievances, let us bethink ourselves whether there are no corresponding or counterbalancing pleasures to these pains. Here is a successful life—a worthy activity excited, steady integrity and uprightness exhibited, business transactions honestly and nobly conducted, a wide-ranging benevolence in operation, an honoured citizenship established; there is a sick-bed cheered, and the hour of death lighted up with hopes and gladdened by thoughts of holy comfort; on every side a healthy commerce, enthusiastic patriotism, quick impulses for good, a sensibility to the uses and pleasures of literature, and a love of learning—aspirations after a useful and noble life, and active "hopes of bliss beyond the grave." Whose works are they? The Educator's. Surely these are things pleasant for the thoughts to dwell upon! The world, its sciences, its industries, its arts, its literatures, the lives of the multitudes who live in it—these are the true Educator's fittest monument.—Man

Through life's labyrinth holds fast the clue,
That education gives her—false or true.

S. N.

A NATIONAL UNIVERSITY.

How far it is desirable or how far it is possible to reform Oxford and Cambridge we leave others to discuss; but their warmest friends must admit, as readily as their fiercest foes, that neither of them pretends to be, has the ambition of being, a national university. They are partly aristocratical, partly ecclesiastical institutions; and their value must be determined, as their fate depends, on the worth which the people of England may continue to attach to the predominance of certain aristocratical and ecclesiastical elements in their social, political, and religious affairs. It is with great confidence, then, that we plead for a National University as among England's primordial and most urgent wants. We are not of those who believe that England suffers or is likely to suffer from excessive centralisation. We are convinced, on the contrary, that defective centralisation is one of her most fatal curses, and that she will never take her grandest, noblest, most conquering attitude, till, as regards centralisation, she leaves even France far behind. England has strength enough, and she can laugh at the prophets—too many of them, alas! her own children—who are foretelling her downfall. But she often appears weak, and sometimes she is weak, from the loose and miscellaneous fashion in which all her energies lie tumbling about her. There must henceforth be in her darings and doings a quicker motion between her lungs, her brain, and her heart: she must gather herself into an intense and magnificent unity; when any crisis comes she must be able to use at one fulminating blow the whole of her tremendous but now scattered forces; and she must not allow herself to be diverted from the wisdom of her plans and the iron of her will by the cry for local freedom—for what does such freedom mean but local fussiness, local arrogance, local vanity, or local despotism? England cannot be a nation, because every miserable village, every insignificant municipality, insists on being an empire within the empire, a government within the government. Now, before she can have political and social unity and centralisation, it is perhaps indispensable that she should have educational unity and centralisation. And we regard a National University as the beginning of her strenuous path to that colossal compactness through which she must ultimately grasp the dominion of the world. A National University should be the expression, the minister, and the crown of a people's highest culture. As nobler than simple instruction is education, so nobler than simple education is culture: and the distinction between these three should never be confounded. A man or a land may be well instructed, badly educated, well educated yet so deficient in culture as often to make the education valueless. In the United States of America instruction is infinitely diffused; yet it would be ridiculous to speak of either education or culture there. In England there is less instruction than in America, but more education. Instruction is what you can put into the individual considered by himself; education what you can bring out of the individual considered by himself; culture whatever tends towards the most harmonious and fruitful development of the individual and the nation according to the most ideal yearnings, the most poetic traditions, the most artistic energies and environments of nation and individual alike. The importance of instruction lessens in proportion as education is perfect, and perfect culture includes perfect education. The clamour for education in these days is really a clamour for instruction—and a most misleading clamour it is. When not a silliness, it is a sophistry and a cant. The millennium sought is a universal illuminism, which, if it could be realised, would be a universal curse, a universal misery—would leave us without one single conservative bulwark, one single saintly countenance, one single divine influence. The demand for culture would mean something very different. It would mean that aggregation of agencies all aiding each other, in which art and religion hold the foremost place. The evil to be deplored—the evil to be remedied—is not ignorance alone, or even ignorance chiefly. God said, in the primeval days, "Let there be light," and there was light. But if, when God had so spoken, he had not scattered everywhere the germs of lavish life, beautiful forms, intelligences made after his own image, and thirsting for the gifts of his bosom, to what purpose would the light have been? Barren and joyless, as the blaze of solitary stars in a wilderness of space, is instruction if it is nothing but instruction. Let one child read and again read Plutarch, and let another become familiar with every fact in the "Penny Cyclopædia;" which will be the greater and the nobler man? The people are always reproached for the indifference which they manifest to the education—that is, to the instruction, of their children. But painful as this may be, there is a rude instinct of what is right in the indifference. Knowledge divorced from passion, emotion, fantasy, wears to the people a ghastly aspect. They are prone enough to idolatries; but the idolatry of the alphabet, of the grammar, and of "Euclid's Elements," they leave to you. The people are often thought perverse and apathetic, when they are only faithful to what is deeper than aught you have ever seen, higher than aught to which your dreams have ever rushed. Suppose that, instead of offering them arid instruction, you offered them generous culture, would they dis-

play the same carelessness, the same antipathy as now? Be catholic as to what you distribute, be catholic in the fashion of distributing, and still more catholic will the people, in their gratitude, their appreciation, their sympathy, be. Far be it from us to despise, to denounce instruction when the instrument of culture; but never otherwise than as the instrument of culture let it be presented to the people. This implies an immense revolution in the ideas of that vast and well-meaning but chaotic and often bigoted class to whom the education of the people is an earnest and a potent thought. For, till we convince them that culture is more than education, education more than instruction, in vain are our appeals to the Government; since Government in England is never bold and initiative, but limits itself to the tardy and partial and meagre realisation of the country's maturest resolves. The best way, perhaps, to show the friends of popular education what culture should be, is by showing them what culture has been. We delineate, we advocate, no abstractions; and it is not in England that we should expect abstractions to be accepted. The Englishman must have something solid as himself, or as the beef which he eats, or he is not much in the mood to listen. Fortunately, then, culture is no radiant, rapturous vision of the far future. As movement, as grace, as sublimity, as food, as most manifold life, culture has been on the earth; all the ancient civilised nations were as distinguished for culture as the modern civilised nations are deficient therein. The secret of this was, that with those ancient nations, nature, religion, art, political action, were identical. They did not war against nature by a pedantic severance of spirit and matter, as if in the grand operations of the universe these were as distinct as they are in the brain of the metaphysician. They did not expect religion and art to refine and ennoble men, unless they were interwoven with the whole career of the individual, with every public spectacle, with the State in its most momentous affairs, and its most various relations. And they did not look at politics as the employment or amusement of a caste, but as the entire people's most prodigal plenitude and most intense concentration of vigour, both in peace and in war. Here are advantages which it would be as foolish to contest as it is impossible to reproduce and combine them in our existing communities. What countervailing or perchance superior advantages those communities may be able to boast of it is not for us now to determine. We simply maintain that culture imperiously requires a union, a permanence, and an omnipresence of potencies to which our notions, our habits, our institutions, are in the highest degree antagonistic. When Europe emerged from barbarism, after the long night that followed the downfall of the Roman Empire, the Catholic Church gave a culture of its own to Europe. The evil of this culture was that it was so exclusively ecclesiastical, and that it could be misused to the worst purposes of the priesthood. Whatever bane or whatever blessing it brought, or was fitted to bring, it is the only culture that the Christian nations have ever received; for when the Catholic Church perished, Protestantism was too much occupied in achieving stupendous political and industrial results to dream of culture. Except, then, some faint traces and some confused reminiscences from antiquity and from the mediæval times, we have nothing on which the name of culture can be justly bestowed. A National University consequently would be the beginning of national culture in England; for, whatever a nation may assimilate, the substance of its culture must be national, unless it is to be either a cold classicism or an insipid dilettanteism.

Our plan would be to have the University in the immediate neighbourhood of London, perhaps somewhere between Sydenham and Blackheath, where the air is healthy and the scenery picturesque. We would have the architecture massive and majestic, and distinguished for what English architecture especially wants—unity, grandeur, and elevation; and whatever additions were subsequently made should be in harmony with the original building. We would have every teacher appointed by Government, responsible to Government, paid by Government, but paid at the most generous rate; liable also to be displaced by Government, if flagrantly faithless to the duties of his office. The cloistral system, a remnant of the old monastic establishments, we would utterly abolish. We consider it in every respect pernicious. It leads to unnatural vices, to most ruinous expenses, to exclusiveness, to selfishness; and, above all, it divorces young and gifted souls from the heart of the nation. No man, at the most impressionable part of his life, should be exposed for years to the temptation of forgetting that he is a citizen, and of thus sinking the patriot in the interests of his profession or the prejudices of his class. We would allow the students, as in Scotland, to lodge where they like, and to spend as little or as much as their relations or guardians might think desirable. If they lived, as they for the most part would, with those kind and pious families which are so common in England, the old home feelings, the old home influences, would be nourished and strengthened; and their own sense of manhood would be a better panoply against seduction and sin than the pedantic, harsh, and inquisitorial control in which the cloistral system delights. Nevertheless, we would

have the strictest discipline enforced in whatsoever brought the student and the teacher into contact with each other. In order to form the habit of discipline, the university should have a military organisation, and military exercises should be regularly practised by the entire body of students. Besides its value as discipline, this would cherish patriotic ardour, create a heroic character, and give the mind that best of all weapons, a body lithe as the willow, alert as the eagle's eye, tough as steel, invincible as adamant. Every day should begin, every day should close, with a gorgeous and solemn religious ceremonial. It would be degrading the dignity of religion to compel attendance at this; but, if made interesting and sublime, it would irresistibly attract attendance. Immediately after the morning dedication of the heart to God, the military exercises should commence, from which no student should be exempted. After these each youth would repair to his class. Soaring commandingly and magnificently above all other things would be whatever related to the fatherland—its history, the biography of its great men, its physical being and aspects, its conquering mission; secondly would come whatever in the universe is living, beautiful, and poetically suggestive; third in rank would be the history and the biography of all countries and of all ages; modern languages would occupy a fourth place; ancient languages a fifth; synthetic sciences a sixth; analytic sciences only those should be instructed in who had special professional objects. To make history and biography the more vivid, everywhere should meet the eye portraits and statues of the fatherland's most gifted and godlike sons, of the saints, heroes, and reformers of the past, and pictures of every memorable event that tells man he is the child of God. The land forming the domain of the university should be divided into four parts: into a parade-ground for the regular martial exercises; into a playground chiefly for gymnastics; into what might suitably be called a military playground, where those with soldierly gifts and tastes could perfect themselves in whatever appertaining to war they liked the best; and into vast gardens, whither the studious could retire to hold commune with each other, with books, with their own thoughts, with the mighty spirits of departed sages, or with the Spirit of all. Every one should be urged to become an athlete in most manifold directions, to the utmost of his constitutional strength and aptitude. There are feeble bodies, with noble souls in them, that would not bear such straining, and with which it would be foolish and wicked to attempt it. Work and recreation should so wisely alternate as to prevent drudgery on the one hand, and frivolity on the other. There should be places and means for indoor games when outdoor games, on account of the weather or from other causes, could not be had. Contiguous to the library should be numerous reading-rooms, furnished with books of reference, and with the best periodicals in every language. Besides the usual and professional meetings with the students, the teachers should have frequent reunions, to which the students more directly under the care of each teacher should be invited. In the midst of pleasant talk opportunities for culture, for ascertaining and developing the individuality of each student, and for making the students better acquainted with each other, should not be neglected. One evening in every week a festival in honour of the nation, and of the nation's most famous ones, should be held. It should have as introduction a religious service; then, while appropriate music and ceremonial intermingled, addresses should be delivered by the students most distinguished for eloquence and genius on some primordial national triumph, and on him who was the bringer thereof. Then, toward the close of the session, there should be a grand annual festival, in which poetry should expend its all of opulence and invention to make the nation pass in the mystery of symbol before the enchanted eye. Not only at festivals, but always, everything should be put into a symbolical shape, and into symbolical language, which is capable thereof; for symbol fertilises thought as much as it nourishes reverence. As we are presenting the very rudest outline of our ideal, we do not imagine and we do not wish that this National University should take at once a form which it is for ever to retain. While it rejected all capricious changes, it should be continually receiving improvements. In few things would it be likely to be slower in improving itself than in what regards punishments and rewards. This is a subject on which opinion in England is exceedingly unripe and unfixed. Fines in money or recompenses in money or in the equivalent thereof, we deem altogether unworthy of the chief national institution for culture. In cases of flagrant offence the teacher should counsel and reprimand thrice; on the fourth occasion he should earnestly warn in public; if the crime were repeated a fifth time, expulsion should be pronounced before the whole assembled university. The best rewards, next to the delight of having done nobly, and the accompanying applause of others, would be, decorations and an order of merit; the former to be conferred by each teacher on those members of his class whom he deemed deserving of it, but the gift of the latter to be in the hands alone of the institution's supreme head. Those decorations and the insignia of the order of merit could be worn or not worn in general circumstances, according to the taste of

the individual; but at every important ritual display, at every official assembly within the walls of the university, their presence would be expected. Here the commercial feeling so ingrained in the English would be done away with, while, nevertheless, the future position and success of the pupil would be effectually cared for. The decorations and the order of merit would tell their own history. If the one or the other had been received for skill in martial exercises, this would smooth and brighten the path to the future soldier—if for eloquence, there is already in the vista a charmed and adoring nation vanquished by the power of speech. Early fame never injures, is always a signal benefit if strenuous and sustained labours have gone before it. But the decorations and the order of merit should be as well for moral as for intellectual achievements. For with genius, earth may be able occasionally to dispense, but it can never dispense with the hero and the saint. Both punishment when inflicted, and recompense when presented, should invariably have appropriate ceremonial to companion and to consecrate them. The contempt for ceremonial is the contempt for reality, as the sage knows, though the fool may not. While the student received culture as a child and citizen of the British nation—while he received education as an individual, in which he would be left mainly to the guidance of his own faculties, he would receive instruction for his future employment. But this instruction should never be begun during the two or three first years of study. There is a cry abroad for the right men in the right places; a cry as sage and salutary would be for the right vocation, the right instruction, to every man. It would be one of the National University's holiest functions closely to examine the character and tendencies of each pupil, so as to lead him on by a gentle but yet direct path to his suitable profession. If a law were made that no student could enter the University before fifteen, it might be further enacted, that during the three first years his studies should be entirely preliminary. This would afford the teachers abundant means of estimating each student's abilities and aptitudes. The teachers could communicate their observations to the principal, and he, at the end of three years, could convey the substance of the observations to the parents. These would still be left free in their choice of a profession for their children. But the most ordinary prudence would teach them that the choice ought in general to accord with the recommendation

given by the principal. Both in the preliminary studies and in the professional instruction, no art, no science should be taught till its history had been given in the most living and pictorial fashion. This, while enlarging and storing the mind, would encourage reverence, and prevent sciolism, arrogance, and conceit. Many a modest youth grows into a pedant and a bore, from not knowing that certain things which come to him from his teacher's lips, or from the current of his own thoughts, are not grand and original discoveries, but have been familiar to the world for thousands of years. Among the liberal professions, to prepare for which appropriate instruction was provided, that of educator should meet with the attention which its rapidly rising importance demands. It is only in a National university that educators of the true stamp could be fashioned. Fees, and what are called at the Anglican universities exhibitions, at the universities in Scotland bursaries, should both be forbidden. Fees are as absurd as they are iniquitous in an institution intended for the highest culture of the whole people, and into which, of course, you want every noble and gifted son of the whole people to enter. Exhibitions are always clogged with some ridiculous crotchet of the founder. It would be easy to find something better than exhibitions, and answering whatever good purpose is in these. If, during a pupil's preliminary years of study, he displayed great talents, and in a decided direction, but if he happened to be too poor to pursue the further studies to which his tastes and gifts called him, it would be the duty of the principal to make his case known to the Government, who would give him adequate aid. This would necessarily vary with the nature of the profession to be adopted. The session could last nine months, beginning in September, ending in May, with short vacations at Christmas and Easter. But during the months of June, July, and August, the university should not be closed. The library, the reading-rooms, the museums, should remain open; the play-grounds, the parade-ground, the gardens, should likewise continue to be at the disposal of the students. When we speak of this as a National University, we do not wish its scope and influence to be limited to the British Islands. We would have it pouring out its bounties on all England's colonial possessions, on all speaking the English language or owning England's sway. We would make it not alone worthy of England, but of the countless Englands she is planting and about to plant over the globe. Let

not a word be said about the expense; England can very well afford to pay for a university of unparalleled magnitude, magnificence, and comprehensiveness. Suppose it cost ten millions to bring such a university as an organic and finished fact before the world? suppose it cost two or three hundred thousand a year to maintain it? England would soon find that she could not in any other way make a better expenditure of the money. England is at once a niggard and a squanderer; she would cease to be either niggard or squanderer the moment she got a hearty relish for a national culture. Where the chief discretion would be needed would be in the selection of a principal; for on him the harmonious action and the fruitful being of the university would mainly depend. Appoint him by reason of his possessing the noblest and most various qualities: but make the appointment a reality by conferring on him an all but absolute dictatorship. It would be well if we could now and then have a supreme dictator in the nation's affairs; but since this, alas! cannot be, we should create subordinate dictators wherever and whenever the mechanism of English government permits it. The less a Government is autocratic, the more all its departments should be autocracies. For example, if you have a Colonial Minister, you should allow him to deal with the Colonies as he sees fit, and not be always thwarting him by Parliamentary criticism and interference; reserving to yourself the freedom to cashier him for incompetency. Now, in placing a man at the head of a National University, you cannot panoply him with empire too unlimited; do not complain if what he does sometimes verges on despotism—the only things you have not to tolerate in his actions are incapacity, and ignobleness. For these you may hurl him from his throne, but never because rumours reach you of his strictness and severity.

There are many institutions and influences which would co-operate with, or flow from, a National University, considered as an infinite source, a comprehensive system of national culture. The hints we have thrown forth may suggest to earnest minds what in the main those institutions and influences are. We may, however, ourselves, at some future time, work out the hints in detail as applicable to a National Academy, which we quite as much need in England as a National University. May, through our unselfish ambition and patriotic efforts, our country be kindled to a regenerating sense of its great spiritual wants!

ARTICUS.

ENGLISH EDUCATIONAL LITERATURE.

EDUCATIONAL SCIENCE.

Hunt's Elementary Physics. London: Bohn.

Every Boy's Book. London: Routledge and Co. In our last Supplement we entered upon the question of the comparative value of the classics and mathematics, and the physical sciences, as means of elementary education. We give the palm to the former, considering that the facilities which they afford for the cultivation and enlargement of the youthful powers are hitherto unrivalled; at the same time, far from repudiating the study of natural philosophy, we only regret that it is not universally grafted upon the systems of our schools. To explain the apparent contradiction involved in this sentence, we must add that we advocate an adherence to the old curriculum as the *work* of schools, and the introduction of the physical sciences as *amusement*.

Before proceeding to elucidate our notions on this subject we may venture to offer one observation, which, however trite, must be borne in mind when the science of education is under discussion. One of the great aims of the tutor must ever be to inure his pupils to *work*, and to implant habits of industry. "The cross before the crown" is the condition of human existence; and the teacher (whose high honour it is to be a fellow-worker with God) will ever strive to discipline the minds of those who are committed to his care, so that the struggles of mature life may be successfully grappled with. Now any school system which allows or winks at a spirit of dilettanteism is radically bad, and no machinery can be so well adapted to overcome the natural fickleness of boyhood as that which affords progressive exercises to his reflective and perceptive faculties. The boy must *work*; and as the study of languages and the combinations of figures tend in an especial manner to evoke his latent powers, in spite of the popular platitudes which are constantly repeated, we continue to regard them as peculiarly suited to accomplish the main design of elementary education.

At the same time it must be borne in mind

that the youthful mind is capable of performing only a very limited amount of work; and we believe it is because this is overlooked that the dispute now so common has been engendered. In the generality of our schools eight hours a day are devoted to study and instruction; but any person accustomed to literary pursuits must know that it is absolutely impossible for a boy to maintain a closeness of thought throughout this time. Even a man habituated to study finds his powers considerably taxed, if he have to perform this amount of toil constantly. What, then, is the consequence? Why half, or perhaps even more, of the supposed school hours are wasted in trifling and idleness. The novel is hidden under the Lexicon or Euclid, the boat is cut out, the studious boy is pinched or pricked with a pin, &c. &c. Such delinquencies are frowned at, the teacher calls for "silence," an imposition follows, public disgrace is inflicted, and—the offence is repeated at the very first opportunity. Now let not the purist elevate his eyebrows and say, "Such things are not done in my school." They are, and will be done, in every assembly of boys where more work is required than nature is able to perform. As a consequence of this faulty arrangement, the very evil which we deprecate is strongly rooted in our schools; instead of the pupils becoming habituated to work, they are necessitated to content themselves with the exertion which suffices to "get over" their lessons, and idleness and unfixedness come to be a very portion of their nature.

Meanwhile, how fares it with the school-master? Alas, poor man, he is fairly overburdened with his task. He is required for these eight mortal hours to keep his attention strained to the utmost. His class is before him, requiring a minute observation of every word; he has to discriminate between what his pupils may mean, and what they actually do mean; while his invention is racked to put his instruction in every variety of form in order that the listless mind before him may at length perceive the force of his explanations. Add to this the general super-

vision of the school; the knowledge that some other boys are sitting idle, because "they don't know what to do next;" the necessity of punishing a fault, coupled with the remembrance that the delinquent has already so many impositions that he will be confined to the schoolroom for the next week; and we ask what human being is capable of performing this task effectively? Truly he may well feel that the slightest possible addition to his work would be very like the last feather that broke the camel's back. But what can be done? The system has pervaded all schools; parents have been led to expect that a certain number of hours should be passed in school; and so, with a philosophic shrug of the shoulders, the poor man does his best. Talk about administrative reform—of the evils of routine and red-tapism—why our private schools are the very embodiments of the spirit; and then forsooth, because full-grown men (recalling the remembrance of their days mis-spent and their time wasted) feel how much more ought to have been done, they lay the whole blame upon the so-called useless classics and mathematics, quote a few hackneyed phrases of Burke and Locke, and prophesy a millennium of intelligence, if only the physical sciences be made to occupy the foremost place in elementary education.

It is, however, one thing to discover flaws in a system, and another to suggest remedies. Happily, in our case, we are not left in the predicament of some gentlemen nowadays, who invite a sneer by their inability to provide practical expedients for the removal of difficulties they feel. If our schoolmasters would but determine to shorten the hours of *work*, and to add to the recognised hours of recreation, very much would be done to lighten their own burdens, and to ensure diligence among their pupils. What, we are asked, would you make boys more industrious by giving them additional play-time? Not so; but we would take from both school and play hours a certain portion of the day, and allot it to natural philosophy. We would not require more than four hours' work at the very utmost; add to

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this two hours spent in classes; and then three hours a day might well be expended in that lighter study of "things" which can scarcely be called either play or work. Restricted as we are by space, we cannot possibly elaborate a complete plan, and must therefore confine ourselves to hints. Under the head of work, let there be comprised the languages ancient and modern, the mathematics in their various branches, and history, including, of course, geography and chronology. Under that of *quasi* work, may be arranged reading and writing for young children, drawing, mapping, music, chemistry and the cognate sciences, botany (practical gardening), and, above all, *carpentering*. Now you may even say, that a boy is learning four languages—half an hour devoted to each one daily will be amply sufficient; and they may be taken by rotation, two to be prepared for *viâ* *voce* lectures, two in writing; give an hour daily to the mathematics, and the same time to history; and the time of both the pupils and the masters will be occupied. This scheme is, of course, open to modifications, according to the character of the school.

Now let us consider the best mode of applying the remaining three hours; and this will be found worthy of attention, for it is here especially that the hand of the judicious tutor will soon make itself to be felt. At the head of this article we have placed the names of two books—the one treating of the physical sciences, the other of boys' amusements; if these are compared, even casually, the drift of our suggestions will be at once perceived. Mr. Hunt, in his very lucid treatise, suggests hosts of experiments, and he furnishes woodcuts of the apparatus required for their performance; and the authors of "Every Boy's Book," in catering for the amusement of their readers, walk to a very considerable extent hand-in-hand with the learned professor. Now it may be taken for granted that the writers of a book designed for boys' recreation have well considered the propensities of youth, and we accordingly find that every variety of disposition here meets with some enticing employment. Games with and without toys, athletic exercises, the management of animals, are combined with scientific pursuits and other miscellaneous matters. And are these things to be regarded only as *play*? Are they not adapted to teach the teacher the tone of his pupil's mind? He who would govern boys well must become acquainted with their idiosyncracies; and a reference to the contents of "Every Boy's Book" would at once show the schoolmaster how to engage the youthful sympathies, and lead the boys to follow Mr. Hunt most willingly. Under a system of this kind admission to the laboratory would be made to constitute a privilege, the enjoyment of which would be contingent on diligence in school. In this arena of invention and practice, youthful energy would be fairly developed. *Doce, disce, aut discede* must be the motto; trifling and exclusion must come to be synonymous; and by this machinery the greatest good might be expected to be wrought in a school. We do not deny that the details of the scheme would demand deep consideration—they would, moreover, vary in every educational establishment; the main principle, however, is *sua cuique*. Let every boy have an opportunity of following his particular bent, and good must ensue.

Our design was to illustrate these positions by extracting from Mr. Hunt's volume some few of his experiments, and to show how completely they tally with the directions of "Every Boy's Book." But, after what has been said, we fear that this would be tedious; brief study would enable every schoolmaster very speedily to bring the peculiarities of his pupils into training. Something of the scheme we propose is carried out in the Chester Diocesan Training School, and probably in many others. Every pupil who is an adept at any particular branch of science and art is required to take one or more apprentices; for them and their proceedings he is responsible; and the laboratory is visited by the greater portion of the alumni with the keenest enjoyment. We should be glad if any of our readers who either have tried an expedient of the kind recommended, or who will give it a trial, would favour us with the results of their experience.

English, Past and Present: Five Lectures by
RICHARD CHENEVIX TRENCH, B.D. London:
John W. Parker and Son.
This book has been some little time before the

public, and has reached a second edition. It is moderate in size, and in pretensions; but it contains in its two hundred and forty-one pages more positive substance, and more suggestive food for thought, than can be extracted from the large octavos of ordinary philologists. We know of no living author who has done such good service, with such unassuming modesty, in solving the problems of language as Mr. Trench. His little volume on Words is attractive even to the imaginative minds of children and women. It has turned the driest of studies into the most entertaining and instructive and charming of intellectual recreations. We know, indeed of no two books, which the present century has produced, so well calculated to assist permanently in the science of education. They are, of course, not faultless; on the contrary, they contain some grave faults. But they are one more step in the acquisitions of the inductive philosophy—they are one more practical guide to the unexplored wisdom which lies hidden, or barely opened at the surface, in the archaeology and history of languages; and, if we were called on to rank any one branch of human knowledge abstractedly above another for purposes of intellectual culture, we should not hesitate for a moment to name—philology.

This proposition is startling; but examine it, and it will appear literally true. Even the order in which philology is related to purely institutional studies proves the fact. It is their last and highest result: the climax and consummate flower which crown the long, and, it must be owned, dreary course of early discipline. It begins in grammar; it proceeds in composition; it terminates in philology. The two former elements are related to the latter in the nature of synthesis and analysis. Take the classical curriculum. At school we construe and compose; we parse, and we freight the memory with nearly equal masses of valuable and valueless literature. At college it is the same system on a slightly expanded principle. There is much to be learned; much to be remembered; much to be imitated; and nothing to be analysed independently. But just when we are turned adrift into the world with the polite attributes of "a finished education"—just as we are dropping our Greek and Latin, never probably to resume them—it flashes across us that we are only on the threshold of an insight into that wonderful ancient world, that world of art and abstract thought which at least equalled our own. The spirit of the ancients has only shone upon us at last with a bright but momentary light, which is as instantly swallowed up in the darkness of a money-getting life. It was beginning to wear the features of an old familiar friend, and to be on the point of revealing mysteries which are now for ever hidden from our sight. The sacred vaults of the dead were about to yield up their secrets; and their tenants were once more, and at last for our sakes, to be re-clothed in flesh and blood, in order that we might welcome and talk with them across the centuries as kinsmen and brothers.

And what was the agency of this miracle? Truly, most material, and even earthly in its nature. The process was to be the same as that which we daily employ in chronologising a stratum by a pebble, or in reconstructing an extinct animal world out of half-a-dozen fragmentary bones. The same course of observation which has taught all that is credible in astronomy and geology, was about to teach us all that is really certain in history. It was no longer to be the hearsay on hearsay—the superficial research—the credulous belief—the distorting prejudice—the inextricable mixture of possible truth and manifest falsehood which even standard authors have made it. It was to become at length, from a crude and uninformative chronicle of wars and political revolutions, a living picture of consecutive ages—a daguerreotype of social manners and personal character. The material was obvious and inexhaustible for those who knew how to deal with it; and yet it had been ignored, as all inductive science had been ignored, for the sake of barren *a priori* theories. For history is one of the most inductive of sciences, and its only credible reports are, not the annals of ignorance and fictions, but the successive transitions of social ideas, as traceable distinctly in the mutations of language.

But not every one that runs can read; on the contrary, it is given to few to decipher the hieroglyphics which entomb the past. In this respect the philology of languages resembles the tantalising manuscripts which have been recovered

from Herculaneum and Pompeii, and which crumble into dust during the process of unrolling. It is also like the arrow-headed symbols which defy the deepest scrutiny of the learned; but the scrutiny in our case, although slow in its results, yet gives them as surely to the patient analyst, as the Australian streams yield their sand mingled wealth to the laborious gold-washer. Every hour's earnest effort rewards itself in so much honest gain. But it is a mistake to suppose that the task of the philologist is one of mere mechanical drudgery. On the contrary, no purely intellectual pursuit requires such a manifold variety and combination of purely intellectual powers. The successful philologist must not only be a consummate artist, as a logician, a historian, a philosopher; but he must be, in the highest sense of the words, an eclectic and a poet. He must have exhausted the regions of ratiocination, of fact, of morals, and of fancy, before he can be held properly qualified to grapple with the problems of philology. He must be, we repeat, especially an eclectic and a poet, in the same way, as in some sense, chemists, geologists and physiologists generally are such. Thus, the usage of a word will to such a student contain and reveal the spirit of an era—the humanity of a century. For instance, do we not learn more about the spirit and humanity of the Elizabethan era from any one of Shakspeare's plays, and from certain casual phrases in them, than we learn from the collective disquisitions and chronicles of all the historians who ever wrote about it? Take any one of those plays separately; and consider it, apart from its intrinsic merits, as a mere embodiment of sentiments and of words, which marvelously excited the sympathies of a contemporary audience. At once we see, feel, and appreciate our resemblance to, and our difference, from those noble rough ancestors of ours. There was the same inextinguishable English love of realities; the same hatred of humbug; the same, but far less checked, disposition to speak every uppermost thought, without the least reluctance to call a spade, a spade. The thing was natural, therefore it was real—and why not mention it, when the occasion required, in the shortest and plainest language? We have changed all this; for we live in an alarmist age of scrupulous reticence, or fastidious periphrasis. But to understand the contrast in one important respect between the manners of England under Elizabeth, and the manners of England under Victoria; it is enough to contemplate a Shaksperian play on the one hand, and a Lyceum or Olympic version of a French vaudeville on the other hand. The substratum of human sympathy remains unchanged; there is the same heterogeneous mixture of sentimental aspirations and sensual affinities in both cases; but the sturdy Elizabethan speaks boldly out his inward contest between God and the devil: the refined Victorian is shocked if the grosser details of the contest meet his ear in anything but decorous and yet perfectly transparent innuendo. He relishes the idea, but abominates the expression. The change is only on the surface: man is still, as then and always, half-angel and half-satyr.

But analyse a sentence—weigh every word and give each its full primitive and original force—the light breaks in more and more strongly. Shakspeare indicates the popular, rather than the fashionable taste of his day; and in truth the popular taste was by far the best of the two. But to learn what the fashionable taste was, as sanctioned rather than formed by the first James, turn to the nearly-forgotten pages of the *Ignoramus*, the author and audience of which would have been utterly and indignantly incredulous could they have anticipated an age when it would be neglected for the low ribaldry, the Othellos and Hamlets, of the strolling company of the Globe. The plot is contemptible: a miserable and diluted plagiarism from the weak plagiarisms of Terence. It teaches nothing but what would be more applicable to Athens or Rome than to Lyons of the seventeenth century. But the structure of the language throws invaluable light on the tastes of the educated society of the time. There are characters to whom Latinity is assigned which would not disgrace the speakers in the Andrian or the Adelphi: there are scenes where every word is calculated to soothe and please the erect ears of the keenest classical purist. It is Terentian, in the same way as Muretus and Erasmus are Ciceronian. It conjures up at once a vivid picture of the pedant king, conscious of his scholarship, eager to detect a solecism, and delighted with his disappoint-

ment; looking round to command admiring sympathy, and finally mouthing out an Euge or an Optime. Thus far the sacrifice is to the Muses and the Graces; but there come in now execrable intersections of the vilest patois that ever disgraced even the attributes of dog-Latin.

What a lesson is to be gathered from this conflict of the beautiful and the base—of the sublime and the ridiculous. And yet the strife is not only between the heroic and satyric elements of humanity—between the stately cothurnus, and the easy sock. This is the old and unextinguishable warfare of the ideal and the real, the divine and the humane; but that to which we call attention here is relative and analogical to, but not identical with, it. It is the forerunner of a purely intellectual contest, which, even in retrospect, is one of the most perplexing and insoluble problems in æsthetic psychology. It is not merely the contest between the beautiful and the base; on the contrary, such a view, although primary and obvious, is clearly superficial and unsatisfactory; it is rather the contest between two forms of the beautiful and true, both of which are comprised in one epithet—the natural. But even nature has its own two strictly appropriate intellectual phases and points of view—the artistic, which when genuine and not factitious, is merely the raw material, elaborated to the utmost, but still retaining all its genuine and essential characteristics; and the raw material itself in all its rough and sometimes revolting externals. But the artistic element has a tendency to a species of internal self-consumption, which gradually wears out its life, and leaves ultimately nothing but a husk and a shell. It shares the fate of all organised ideas, of all human creations, and survives in name long after it has ceased to exist in reality. But nature remains one and the same; it repeats itself in one and the same form; it is subject to no principle of fluxion, except such as differences of climate and circumstance produce. These essentially diverse conditions are well typified by such elements as appear in the "Ignoramus." There are two languages throughout; one for the peer and another for the peasant; one for the lord, another for the serf. So far there is nothing remarkable; but it is remarkable to see the perceptible working of causes which are beginning to bridge over the fearful conditional disparities of feudal life. The lord is beginning to learn and even to appreciate and relish keenly the language of the peasant. It is an indication, to judges after the event, of the approach of 1640. Some few years earlier only cold and angular Mysteries formed the highest species of intellectual diversion; and the mass of the people were satisfied with Romish legends, and ballads far below "Gammer Gurton's Needle." But the Reformation has taught the governing classes taste; and the governed a craving for truth, strangely blended still with a half-savage love of the heroic. But the striking fact is how a few years have sufficed not merely to create these opposite impulses, but already to mix them. While Shakspeare is Anglicising Roman life, the author of the "Ignoramus" is Latinising English life. But the popular taste is still heroic, and believes in Brutus and Coriolanus from admiration, and in Henry V. and Hamlet from sympathy. The aristocratic taste is, as always, considerably less fervid, and is, in fact, already slightly sceptical; but it still relishes heartily a delicate scrap of tame but pure Terentian Latin, and, with a still heartier sentiment of elevated contempt, every home-thrust at the vulgarities of the subject classes. How can that contempt be more legitimately excited—how can it be better freighted with the delicious aroma of esoteric contumely—than when fed by the refined spiritualities of absurdity which lie veiled in the popular misuse of language? It is singular that even in our day, when it is the fashion to proclaim and profess universal sympathy and unlimited philanthropy; there is no case in which the inextinguishable pride of caste shows itself more than in the exultation with which an educated person detects and publishes the solecism of an equal or an inferior. When Robson, in his character of "gent," nearly faints with horror at the bluff address of the flunkey who will say "guv" for "gave," he reads a lesson to his audience which is true and fresh from the inmost core of human nature. Yet the flunkey, if Mr. Trench may be trusted, spoke better and more genuine aromatic Saxon than his scent-breathing master. "Guv" is in sound the same as "gove," which is the unemasculated form of the preterite in this case. Who does not smile with

superior wisdom when he hears a countryman observe that "he has been *afeared*;" that "the price of corn *ris* last market-day;" or that he will "*axe*" his master. Yet the countryman is right, and the critic wrong. *Afeared* is the participle of the obsolete verb "*afear*;" "*ris*" or "*riose*" is the old preterite of "*to rise*;" "*axe*" is the genuine preterite of "*to ask*," and is constantly used in Wicliff's and Tyndal's translations of the Bible. "*Put them things away*" is not bad, but only antiquated English.

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EDUCATIONAL PROGRESS.

Minutes of the Committee of Council on Education. 1854-5.

THIS volume of Minutes, recently issued, will be regarded with interest by members of the scholastic profession. It contains the minutes and financial statements of the Education Committee, as well as the official reports of her Majesty's Inspectors of Schools for the year just completed. The minutes of 20th August 1853, and 28th June 1854, gave rise to a good deal of correspondence, which seems to have been requisite to the full comprehension of their meaning, and which finds a place in the volume before us. Our readers will doubtless remember that the minutes in question had special reference to the examinations for certificates of merit, which are to be issued of the lowest class, in the first instance, and to be subject to revision at the end of five years. This seems to be a wise and wholesome regulation, inasmuch as the ultimate standing of a teacher on the class list, will be

made dependent on the actual skill which he exhibits in the conduct of his school, and not merely on the result of an examination which may not always be a fair test of his powers.

The correspondence on questions of general administration contains some interesting points. It is prefaced by an italicised announcement, that in consequence of the rapid increase of schools under inspection, the supply of future volumes of minutes to certificated teachers will not be made. This is a false notion of economy—it is a measure which will break the chief link between the schoolmasters and the council committee, and we hope to see it amended. The cost of printing is not heavy—the committee send all their books free of postage, and we fancy that the clerks at Downing-street may find time for the despatch of these documents without trenching overmuch on their official *otium cum dignitate*.

The exploded Bill for the Prevention of Sunday Trading forces itself on our attention in connection with this correspondence. In a letter respecting the employment of pupil teachers on Sundays, their lordships' secretary observes:—"It is generally part of a master's office in schools connected with the Church of England to conduct a Sunday school. It is not unreasonable, therefore, that apprentices in such schools should practise this part of their future duties." For our part, we are unable to see why the conduct of a Sunday school should be part of a schoolmaster's duty. Surely, if we rightly estimate the heavy work which his position entails, he is entitled to the enjoyment of a day of rest, equally with the mechanic or the labourer. If this be the general system, we would much rather have found the Committee of Education anxious to discourage so illiberal a practice, than have to note an inclination to perpetuate it. It might have been well that Lord Grosvenor should have introduced a clause into his Bill prohibiting schoolmasters from following their occupation on Sundays. We fancy such a provision would be more acceptable to the educational body, than this instance of their lordships' sympathy with an irksome and oppressive system.

We find that, for the year ending December 1854, there has been a total expenditure of 326,436*l.* 7*s.* 6½*d.*, being an increase of 75,000*l.* on the sum expended in 1853. Of the former sum, 209,871*l.* 3*s.* 7*d.* was expended on schools connected with the Church of England, 31,681*l.* 4*s.* 8½*d.* on those in connection with the British and Foreign School Society; while the remainder has been apportioned between Wesleyan, Roman Catholic, and Workhouse Schools, or applied to the payment of inspectors and the current expenses of the office. It may be worth noticing that the cost of inspection amounts to 30,443*l.* 14*s.* 5*d.*

Passing over the remaining portion of the financial details, we arrive at the Inspectors' reports—productions usually of a very interesting character. That of the Rev. F. C. Cook, who has charge of the metropolitan district, opens with a statement of the uniform and steady increase in the number of schools in that important circuit, which embraces the counties of Middlesex, Hertford, Bedford, and Buckingham. It seems, however, that this increase would be still larger than it is were it not for the great difficulty which exists in procuring sites for school-buildings. So important does this point seem to Mr. Cook, that he advises legislative interference. In 1854 there were 173 certificated teachers in this district, and 475 pupil teachers, an increase which Mr. Cook complacently ascribes to the liberal salaries paid by school managers.

The managers of the London schools under inspection are fully aware that the success of the school, in a financial point of view, depends mainly upon the efficiency of instruction, and that it is the most economical as well as the most satisfactory proceeding to engage the services of a well-trained and able teacher. There are many schools in this district where the schoolmaster receives from 80*l.* to 100*l.* from the managers, with good apartments, while the payment for certificate and pupil-teachers averages 30*l.*, and may reach 45*l.*; 30*l.* for certificate, and 15*l.* for four pupil-teachers. It is with much gratification that I record a scale of remuneration which well rewards the exertions of a highly-meritorious, and in former years an ill-paid class of men. I will also take this opportunity of stating once more my opinion that most of the schools conducted by masters and mistresses who have obtained certificates, after passing many years in school-keeping, are remarkable for effective discipline and general efficiency.

Surely Mr. Cook can scarcely be serious when

he sets down about 100*l.* per annum as the maximum rate of income which a certificated and duly-qualified schoolmaster ought to receive. At present there are no posts connected with the Government educational machinery open to the most successful teachers (though, for our part, we think they would make excellent inspectors); and while this is the case it is absurd to suppose that well-educated, gentlemanly individuals will remain in a profession whose most handsome return is 100*l.* a year. Mr. Cook has before this given a somewhat similar report to the world, which, if we recollect rightly, received a rough handling by some of our contemporaries. Other inspectors seem to be endeavouring rather to elevate than to depress the schoolmaster's position. Let us see what the Rev. W. J. Kennedy, inspecting schools in Lancashire and the Isle of Man, has on this head.

A point which has been very much pressed upon my notice during the last year is the status of the schoolmasters. I have long perceived that there was some feeling of dissatisfaction with their position and prospects, but never so strongly as during the past twelve months. And, indeed, considering the excellent and high education which they are now receiving, one might have foreseen that they would not remain content with the condition their class has hitherto occupied. Their qualifications have been universally raised, but their status has not been raised proportionably. The certificate does something for them, but they seem to doubt whether their salaries really gain much by it; they value the certificate more for the honour than for the emolument, because they fancy, at least, that occasion is taken to lessen their local stipends in consideration of their certificate. The dissatisfaction to which I refer is, I think, twofold; partly at the low rate of remuneration, and partly at the want of social status and influence. Out of the several communications which I have received, I may select the following extract from a letter of one of the better certificated schoolmasters in my district, as illustrating the feeling to which I refer. He says: "The very precarious position of a master, liable to be cast on the world, has impressed me with the conviction that I had better seek employment in a sphere where my tenure of office will be more secure. I therefore intend seeking a mercantile situation." Now this letter is from a trained and successful master, and one with whom I have ever felt satisfied; and it is not a solitary case. It may be worth while to consider whether more cannot be done to better the condition of teachers. Until your Lordships came forward to aid in building and maintaining training schools, next to nothing was being done to provide a competent race of teachers. Numbers of persons used to understand the value of a purely local school, and to feel the want of a good master when the day arrived for obtaining one. But what they did not duly understand and feel was the necessity of preparing for that day by providing a regular succession of well-educated masters, to meet the local demands as they occur. All this your Lordships have provided for. By the stimulus and the aid of the Committee of Council on Education all that is necessary is being done, in order to form the master before he teaches. What I venture to believe is not yet done, nor in the course of being adequately done, is the providing due honours and rewards for him while he is teaching; nor yet, I might perhaps add, sufficiently good support for him when he is compelled to cease from his laborious vocation. I cannot but consider that these points are deserving of your Lordships' serious and early attention.*

The remainder of Mr. Cook's report relates to matters of mere detail. We hope he may hereafter alter his views as respects the teacher's remuneration.

The Rev. W. H. Brookfield, who has charge of the counties of Kent, Surrey, and Sussex, and the Channel Islands, writes an interesting report. This gentleman is not only clear-headed but conscientious in the discharge of his duties, and has had very large experience. His hobby, "Common Things," is, perhaps, a little over-riden, as it long has been, in the eyes of practical men, but there is no ungentlemanly obtrusiveness in the rider, and teachers, while they smile now and then, respect the motives which they know actuate this inspector in all his professional relations to them. Mr. Brookfield reports a "steady, increasing, and very satisfactory progress" in the schools of his district. He does not mean to say that there have been any "startling phenomena" developed from year to year; he is too sensible a man to

look for such results, but he asserts that the best schools have become better than they were; and that, generally, there has been an obvious and very decided improvement. He thinks that this improvement is most strongly marked in the study of geography, and its useful application. In the study of English history, English grammar, and the Church Catechism only, Mr. Brookfield does not observe much advancement.

The report of Rev. Mr. Kennedy, before alluded to, is graphic, and forcibly-written. This gentleman also records a considerable improvement in the schools of his district (Lancashire and the Isle of Man), notwithstanding the irregularity of the children's attendance, and the early age at which they are withdrawn from the school to work in the factory. Some remarks on the recent "Lock Out," and its effects on the schools of the district, will repay perusal, although we regret that we have not space to publish them.

The Rev. H. Longueville Jones, who inspects the Welsh district, has not been so severe as last year he threatened to be on those masters who failed to adopt Lord Palmerston's "broad-print" (whatever that may be) style of handwriting. In fact, Mr. Jones wisely enough lets the matter alone, and says nothing about it. We cannot but contrast a portion of this gentleman's report with the liberal sentiments of Mr. Kennedy, given above.

Fourthly, managers still complain to me of schoolmasters being above their work, of their using the school only as a stepping-stone, not as a resting-place, and of their being actuated by a morbid restlessness to leave their occupations, and to "better their position." Of the former part of this complaint I know much. I have met with managers of schools who have, from motives of mistaken kindness, encouraged their teachers to "read for orders," to consider themselves thrown away upon the teaching of children, and to aspire to a more elevated social position. I have also met with others who have had the stern courage and clearness of judgment which has prompted them to meet any aversion to the duties of a schoolmaster with speedy removal. The teacher who is not pleased with his social position, and lends an ear to the insidious suggestion of periodical publications, calculated only to render him unhappy and dissatisfied, should throw up his employment at once, and give place to men of humbler minds, whose hearts would be in their work, and who are the only persons that can raise the profession of a schoolmaster in public estimation. But I am bound to confess that frequent changes of a teacher in a school is one of the greatest drawbacks to its success, and that where change is the usual instead of the exceptional condition, it may be fairly inferred that some serious evil exists.

Mr. Jones must not forget that schoolmasters are beginning to regard the inspector's office as one which should of right be occupied by members of their own profession, instead of being filled—sometimes not very ably—by clergymen. We think Mr. Jones's remarks very injudicious at the best, and we are glad to note that inspectors generally omit so to express themselves. While clergymen occupy the part of inspectors of schools, they should certainly remember that their province is rather to elevate than to depress the social status of schoolmasters in this country; for, by so doing, they will undoubtedly advance the cause of education, while an opposite course will inevitably retard it.

This volume of Minutes is somewhat less interesting than former issues. Perhaps this may be that it is smaller, and occupied, in great part, by mere routine papers. Our scholastic friends will doubtless find some parts of it worth reading, however, and, we think, may gather a few hints from its pages.

SCHOOL BOOKS.

School Maps.

The Scholar's Atlas. Drawn by WILLIAM HUGHES. London.

The Class Atlas. Drawn by WILLIAM HUGHES. London.

The School Atlas. By Mr. ALEXANDER KEITH JOHNSTON. Edinburgh.

Educational Series of Maps—England and Wales. By S. ARROWSMITH. London.

MAPS are useful instruments in school education, provided they be good ones. But good ones are not over plentiful; and it happens, in many cases, that the bad cost more than the good. School atlases are, generally speaking, drawn on a very limited scale, and are over-crowded, through the attempt to exhibit to the eye a large amount of

information at once. Confusion, geographical and topographical, is the necessary result. Political boundaries it is difficult to understand, and the geographical features of a country are distorted, when its mountains, lakes, rivers, highways and by-ways, are attempted to be laid down on the same plate.

We shall endeavour to illustrate our meaning by a map of England. Here is a respectable one in dimensions—some three feet square. It attempts to exhibit the topography of the country, its political divisions, the great highways, the railways, the water communications, the rivers, the mountains, and its geological structure. The result is a beautiful chaos of zig-zag lines, and tortuous lines, double lines, single lines, dotted lines, and reticulations of every form and dimension. One colour flows into another, and hills sprawl about like ill-conditioned haystacks, in the direction of Wales and Cumberland, smothering whole towns and villages, or leading us to believe that our gracious Queen has rule over both an upper and an under kingdom. The confusion is intensified when the names of towns and counties are inscribed in big letters, small letters, smaller letters, and microscopic letters. The name of a place is sometimes written above it, sometimes under it, sometimes to its right, at others to its left; leaving one in doubt, which of two places, thirty miles apart, east or west, north or south, is the one intended to be indicated by the engraver. We alight, hap-hazard, in Somersetshire. Taunton lies *this* way, and a place, Fivehead, lies *that* way. Which is which, the eye cannot exactly determine. It is impossible to say, from the same map, whether Axbridge lies on the river Axe, or in the bosom of the Mendip hills. The name of a town will straggle over fifty miles of territory, crossing streams and valleys without viaduct, passing through mountains without tunnel. Rivers, brooks, and cross-roads get intertwined, like a bundle of snakes in Guiana. Schoolbooks have been improved; but the school map and the student's atlas have still to be improved. Much has been done by Mr. Hughes, Mr. Johnston, Mr. Wyld, and others, to improve our maps; but much still remains to be done. Our mappists are far behind the continental mappists, especially those of Austria. The Austrian maps are the most explicit and most intelligible in the world. In one feature they lead to no mistake. The name of a place is always written from the left of the symbol indicating its site to the right, and always parallel to the names of other places.

Our maps must be improved in order that geography may be taught in our common schools. That which has been taught hitherto has been chiefly topography. When a pupil can point out the position of the various countries of Europe, their capitals, chief towns, and main rivers—when he can put his finger upon the different counties of England, tell by what other counties one particular county is bounded, and mention the names of their capitals—he is considered, so far, a proficient in geography. We have seen a little boy, with his back turned towards the map, take his departure from the Thames, touch at Calais, sail all along the coasts of France and Spain, entering every port, pass through the Straits of Gibraltar and skirt the coasts of the Mediterranean and Black Sea—European, Asiatic, and African—mentioning, at the same time, the islands with their cities he has passed; and, after a successful voyage of fifteen minutes, he has returned safely to Spithead, and has been patted on the head and congratulated as a young Drake or Frobisher. Such knowledge of locality is, indeed, useful; but young Frobisher is neither a navigator nor a geographer. The same little boy, with his eyes bandaged, will conduct you by the overland route to India, or take you to Sevastopol and the Crimea, as the crow flies—and yet he is no Marco Polo, but a very good topographer. Geography to be taught successfully in schools, by means of maps, must be taught in more detailed fashion than at present; that is to say, the map must be made a more perfect delineation of a country to the eye. Let us state how we should endeavour, by means of maps, to make an English child acquainted with the material features of his own country.

It would be by means, not of one, but of a series of maps, all drawn upon the same scale, and in such manner that any one map could be applied to every other map in the series. We should desire for Map No. 1 a mere outline of the

* When the educational profession is held in the honour it deserves, it is probable that even elementary schools will assume a rank as separate and independent institutions, and cease to be regarded as mere appendages to a church with its congregation. It is little more than three hundred years since the legal profession had no separate and independent existence, but was regarded as within the province of ecclesiastics. I incline to think that as great a severance between the clerical and educational professions is insensibly taking place as has taken place between the clerical and legal professions.

ment; looking round to command admiring sympathy, and finally mouthing out an Euge or an Optime. Thus far the sacrifice is to the Muses and the Graces; but there come in now excruciating intersections of the vilest patois that ever disgraced even the attributes of dog-Latin.

What a lesson is to be gathered from this conflict of the beautiful and the base—of the sublime and the ridiculous. And yet the strife is not only between the heroic and satyric elements of humanity—between the stately cothurnus, and the easy sock. This is the old and unextinguishable warfare of the ideal and the real, the divine and the humane; but that to which we call attention here is relative and analogical to, but not identical with, it. It is the forerunner of a purely intellectual contest, which, even in retrospect, is one of the most perplexing and insoluble problems in æsthetical psychology. It is not merely the contest between the beautiful and the base; on the contrary, such a view, although primary and obvious, is clearly superficial and unsatisfactory; it is rather the contest between two forms of the beautiful and true, both of which are comprised in one epithet—the natural. But even nature has its own two strictly appropriate intellectual phases and points of view—the artistic, which when genuine and not factitious, is merely the raw material, elaborated to the utmost, but still retaining all its genuine and essential characteristics; and the raw material itself in all its rough and sometimes revolting externals. But the artistic element has a tendency to a species of internal self-consumption, which gradually wears out its life, and leaves ultimately nothing but a husk and a shell. It shares the fate of all organised ideas, of all human creations, and survives in name long after it has ceased to exist in reality. But nature remains one and the same; it repeats itself in one and the same form; it is subject to no principle of fluxion, except such as differences of climate and circumstance produce. These essentially diverse conditions are well typified by such elements as appear in the "Ignoramus." There are two languages throughout; one for the peer and another for the peasant; one for the lord, another for the serf. So far there is nothing remarkable; but it is remarkable to see the perceptible working of causes which are beginning to bridge over the fearful conditional disparities of feudal life. The lord is beginning to learn and even to appreciate and relish keenly the language of the peasant. It is an indication, to judges after the event, of the approach of 1640. Some few years earlier only cold and angular Mysteries formed the highest species of intellectual diversion; and the mass of the people were satisfied with Romish legends, and ballads far below "Gammer Gurton's Needle." But the Reformation has taught the governing classes taste; and the governed a craving for truth, strangely blended still with a half-savage love of the heroic. But the striking fact is how a few years have sufficed not merely to create these opposite impulses, but already to mix them. While Shakspere is Anglicising Roman life, the author of the "Ignoramus" is Latinising English life. But the popular taste is still heroic, and believes in Brutus and Coriolanus from admiration, and in Henry V. and Hamlet from sympathy. The aristocratic taste is, as always, considerably less fervid, and is, in fact, already slightly sceptical; but it still relishes heartily a delicate scrap of fame but pure Terentian Latin, and, with a still heartier sentiment of elevated contempt, every home-thrust at the vulgarities of the subject classes. How can that contempt be more legitimately excited—how can it be better freighted with the delicious aroma of esoteric contumely—than when fed by the refined spiritualities of absurdity which lie veiled in the popular misuse of language? It is singular that even in our day, when it is the fashion to proclaim and profess universal sympathy and unlimited philanthropy; there is no case in which the inextinguishable pride of caste shows itself more than in the exultation with which an educated person detects and publishes the solecism of an equal or an inferior. When Robson, in his character of "gent," nearly faints with horror at the bluff address of the flunkey who will say "guv" for "gave," he reads a lesson to his audience which is true and fresh from the inmost core of human nature. Yet the flunkey, if Mr. Trench may be trusted, spoke better and more genuine aromatic Saxon than his scent-breathing master. "Guv" is in sound the same as "gove," which is the unemasculated form of the preterite in this case. Who does not smile with

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EDUCATIONAL PROGRESS.

Minutes of the Committee of Council on Education. 1854-5.

THIS volume of Minutes, recently issued, will be regarded with interest by members of the scholastic profession. It contains the minutes and financial statements of the Education Committee, as well as the official reports of her Majesty's Inspectors of Schools for the year just completed. The minutes of 20th August 1853, and 28th June 1854, gave rise to a good deal of correspondence, which seems to have been requisite to the full comprehension of their meaning, and which finds a place in the volume before us. Our readers will doubtless remember that the minutes in question had special reference to the examinations for certificates of merit, which are to be issued of the lowest class, in the first instance, and to be subject to revision at the end of five years. This seems to be a wise and wholesome regulation, inasmuch as the ultimate standing of a teacher on the class list, will be

made dependent on the actual skill which he exhibits in the conduct of his school, and not merely on the result of an examination which may not always be a fair test of his powers.

The correspondence on questions of general administration contains some interesting points. It is prefaced by an italicised announcement, that in consequence of the rapid increase of schools under inspection, the supply of future volumes of minutes to certificated teachers will not be made. This is a false notion of economy—it is a measure which will break the chief link between the schoolmasters and the council committee, and we hope to see it amended. The cost of printing is not heavy—the committee send all their books free of postage, and we fancy that the clerks at Downing-street may find time for the despatch of these documents without trenching overmuch on their official *otium cum dig.*

The exploded Bill for the Prevention of Sunday Trading forces itself on our attention in connection with this correspondence. In a letter respecting the employment of pupil teachers on Sundays, their lordships' secretary observes:—"It is generally part of a master's office in schools connected with the Church of England to conduct a Sunday school. It is not unreasonable, therefore, that apprentices in such schools should practise this part of their future duties." For our part, we are unable to see why the conduct of a Sunday school should be part of a schoolmaster's duty. Surely, if we rightly estimate the heavy work which his position entails, he is entitled to the enjoyment of a day of rest, equally with the mechanic or the labourer. If this be the general system, we would much rather have found the Committee of Education anxious to discourage so illiberal a practice, than have to note an inclination to perpetuate it. It might have been well that Lord Grosvenor should have introduced a clause into his Bill prohibiting schoolmasters from following their occupation on Sundays. We fancy such a provision would be more acceptable to the educational body, than this instance of their lordships' sympathy with an irksome and oppressive system.

We find that, for the year ending December 1854, there has been a total expenditure of 326,436*l.* 7*s.* 6*d.*, being an increase of 75,000*l.* on the sum expended in 1853. Of the former sum, 209,871*l.* 3*s.* 7*d.* was expended on schools connected with the Church of England, 31,681*l.* 4*s.* 8*d.* on those in connection with the British and Foreign School Society; while the remainder has been apportioned between Wesleyan, Roman Catholic, and Workhouse Schools, or applied to the payment of inspectors and the current expenses of the office. It may be worth noticing that the cost of inspection amounts to 30,443*l.* 14*s.* 5*d.*

Passing over the remaining portion of the financial details, we arrive at the Inspectors' reports—productions usually of a very interesting character. That of the Rev. F. C. Cook, who has charge of the metropolitan district, opens with a statement of the uniform and steady increase in the number of schools in that important circuit, which embraces the counties of Middlesex, Hertford, Bedford, and Buckingham. It seems, however, that this increase would be still larger than it is were it not for the great difficulty which exists in procuring sites for school-buildings. So important does this point seem to Mr. Cook, that he advises legislative interference. In 1854 there were 173 certificated teachers in this district, and 475 pupil teachers, an increase which Mr. Cook complacently ascribes to the liberal salaries paid by school managers.

The managers of the London schools under inspection are fully aware that the success of the school, in a financial point of view, depends mainly upon the efficiency of instruction, and that it is the most economical as well as the most satisfactory proceeding to engage the services of a well-trained and able teacher. There are many schools in this district where the schoolmaster receives from 80*l.* to 100*l.* from the managers, with good apartments, while the payment for certificate and pupil-teachers averages 30*l.*, and may reach 45*l.*; 30*l.* for certificate, and 15*l.* for four pupil-teachers. It is with much gratification that I record a scale of remuneration which well rewards the exertions of a highly-meritorious, and in former years an ill-paid class of men. I will also take this opportunity of stating once more my opinion that most of the schools conducted by masters and mistresses who have obtained certificates, after passing many years in school-keeping, are remarkable for effective discipline and general efficiency.

Surely Mr. Cook can scarcely be serious when

he sets down about 100*l.* per annum as the maximum rate of income which a certificated and duly-qualified schoolmaster ought to receive. At present there are no posts connected with the Government educational machinery open to the most successful teachers (though, for our part, we think they would make excellent inspectors); and while this is the case it is absurd to suppose that well-educated, gentlemanly individuals will remain in a profession whose most handsome return is 100*l.* a year. Mr. Cook has before this given a somewhat similar report to the world, which, if we recollect rightly, received a rough handling by some of our contemporaries. Other inspectors seem to be endeavouring rather to elevate than to depress the schoolmaster's position. Let us see what the Rev. W. J. Kennedy, inspecting schools in Lancashire and the Isle of Man, has on this head.

A point which has been very much pressed upon my notice during the last year is the status of the schoolmasters. I have long perceived that there was some feeling of dissatisfaction with their position and prospects, but never so strongly as during the past twelve months. And, indeed, considering the excellent and high education which they are now receiving, one might have foreseen that they would not remain content with the condition their class has hitherto occupied. Their qualifications have been universally raised, but their status has not been raised proportionably. The certificate does something for them, but they seem to doubt whether their salaries really gain much by it; they value the certificate more for the honour than for the emolument, because they fancy, at least, that occasion is taken to lessen their local stipends in consideration of their certificate. The dissatisfaction to which I refer is, I think, twofold; partly at the low rate of remuneration, and partly at the want of social status and influence. Out of the several communications which I have received, I may select the following extract from a letter of one of the better certificated schoolmasters in my district, as illustrating the feeling to which I refer. He says: "The very precarious position of a master, liable to be cast on the world, has impressed me with the conviction that I had better seek employment in a sphere where my tenure of office will be more secure. I therefore intend seeking a mercantile situation." Now this letter is from a trained and successful master, and one with whom I have ever felt satisfied; and it is not a solitary case. It may be worth while to consider whether more cannot be done to better the condition of teachers. Until your Lordships came forward to aid in building and maintaining training schools, next to nothing was being done to provide a competent race of teachers. Numbers of persons used to understand the value of a purely local school, and to feel the want of a good master when the day arrived for obtaining one. But what they did not duly understand and feel was the necessity of preparing for that day by providing a regular succession of well-educated masters, to meet the local demands as they occur. All this your Lordships have provided for. By the stimulus and the aid of the Committee of Council on Education all that is necessary is being done, in order to form the master before he teaches. What I venture to believe is not yet done, nor in the course of being adequately done, is the providing due honours and rewards for him while he is teaching; nor yet, I might perhaps add, sufficiently good support for him when he is compelled to cease from his laborious vocation. I cannot but think that these points are deserving of your Lordships' serious and early attention.*

The remainder of Mr. Cook's report relates to matters of mere detail. We hope he may hereafter alter his views as respects the teacher's remuneration.

The Rev. W. H. Brookfield, who has charge of the counties of Kent, Surrey, and Sussex, and the Channel Islands, writes an interesting report. This gentleman is not only clear-headed but conscientious in the discharge of his duties, and has had very large experience. His hobby, "Common Things," is, perhaps, a little over-riden, as it long has been, in the eyes of practical men, but there is no ungentlemanly obtrusiveness in the rider, and teachers, while they smile now and then, respect the motives which they know actuate this inspector in all his professional relations to them. Mr. Brookfield reports a "steady, increasing, and very satisfactory progress" in the schools of his district. He does not mean to say that there have been any "startling phenomena" developed from year to year; he is too sensible a man to

look for such results, but he asserts that the best schools have become better than they were; and that, generally, there has been an obvious and very decided improvement. He thinks that this improvement is most strongly marked in the study of geography, and its useful application. In the study of English history, English grammar, and the Church Catechism only, Mr. Brookfield does not observe much advancement.

The report of Rev. Mr. Kennedy, before alluded to, is graphic, and forcibly-written. This gentleman also records a considerable improvement in the schools of his district (Lancashire and the Isle of Man), notwithstanding the irregularity of the children's attendance, and the early age at which they are withdrawn from the school to work in the factory. Some remarks on the recent "Lock Out," and its effects on the schools of the district, will repay perusal, although we regret that we have not space to publish them.

The Rev. H. Longueville Jones, who inspects the Welsh district, has not been so severe as last year he threatened to be on those masters who failed to adopt Lord Palmerston's "broad-print" (whatever that may be) style of handwriting. In fact, Mr. Jones wisely enough lets the matter alone, and says nothing about it. We cannot but contrast a portion of this gentleman's report with the liberal sentiments of Mr. Kennedy, given above.

Fourthly, managers still complain to me of schoolmasters being above their work, of their using the school only as a stepping-stone, not as a resting-place, and of their being actuated by a morbid restlessness to leave their occupations, and to "better their position." Of the former part of this complaint I know much. I have met with managers of schools who have, from motives of mistaken kindness, encouraged their teachers to "read for orders," to consider themselves thrown away upon the teaching of children, and to aspire to a more elevated social position. I have also met with others who have had the stern courage and clearness of judgment which has prompted them to meet any aversion to the duties of a schoolmaster with speedy removal. The teacher who is not pleased with his social position, and lends an ear to the insidious suggestion of periodical publications, calculated only to render him unhappy and dissatisfied, should throw up his employment at once, and give place to men of humbler minds, whose hearts would be in their work, and who are the only persons that can raise the profession of a schoolmaster in public estimation. But I am bound to confess that frequent changes of a teacher in a school is one of the greatest drawbacks to its success, and that where change is the usual instead of the exceptional condition, it may be fairly inferred that some serious evil exists.

Mr. Jones must not forget that schoolmasters are beginning to regard the inspector's office as one which should of right be occupied by members of their own profession, instead of being filled—sometimes not very ably—by clergymen. We think Mr. Jones's remarks very injudicious at the best, and we are glad to note that inspectors generally omit so to express themselves. While clergymen occupy the part of inspectors of schools, they should certainly remember that their province is rather to elevate than to depress the social status of schoolmasters in this country; for, by so doing, they will undoubtedly advance the cause of education, while an opposite course will inevitably retard it.

This volume of Minutes is somewhat less interesting than former issues. Perhaps this may be that it is smaller, and occupied, in great part, by mere routine papers. Our scholastic friends will doubtless find some parts of it worth reading, however, and, we think, may gather a few hints from its pages.

SCHOOL BOOKS.

School Maps.

The Scholar's Atlas. Drawn by WILLIAM HUGHES. London.

The Class Atlas. Drawn by WILLIAM HUGHES. London.

The School Atlas. By Mr. ALEXANDER KEITH JOHNSTON. Edinburgh.

Educational Series of Maps—England and Wales. By S. ARROWSMITH. London.

MAPS are useful instruments in school education, provided they be good ones. But good ones are not over plentiful; and it happens, in many cases, that the bad cost more than the good. School atlases are, generally speaking, drawn on a very limited scale, and are over-crowded, through the attempt to exhibit to the eye a large amount of

information at once. Confusion, geographical and topographical, is the necessary result. Political boundaries it is difficult to understand, and the geographical features of a country are distorted, when its mountains, lakes, rivers, highways and by-ways, are attempted to be laid down on the same plate.

We shall endeavour to illustrate our meaning by a map of England. Here is a respectable one in dimensions—some three feet square. It attempts to exhibit the topography of the country, its political divisions, the great highways, the railways, the water communications, the rivers, the mountains, and its geological structure. The result is a beautiful chaos of zig-zag lines, and tortuous lines, double lines, single lines, dotted lines, and reticulations of every form and dimension. One colour flows into another, and hills sprawl about like ill-conditioned haystacks, in the direction of Wales and Cumberland, smothering whole towns and villages, or leading us to believe that our gracious Queen has rule over both an upper and an under kingdom. The confusion is intensified when the names of towns and counties are inscribed in big letters, small letters, smaller letters, and microscopic letters. The name of a place is sometimes written above it, sometimes under it, sometimes to its right, at others to its left; leaving one in doubt, which of two places, thirty miles apart, east or west, north or south, is the one intended to be indicated by the engraver. We alight, hap-hazard, in Somersetshire. Taunton lies *this* way, and a place, Fivehead, lies *that* way. Which is which, the eye cannot exactly determine. It is impossible to say, from the same map, whether Axbridge lies on the river Axe, or in the bosom of the Mendip hills. The name of a town will straggle over fifty miles of territory, crossing streams and valleys without viaduct, passing through mountains without tunnel. Rivers, brooks, and cross-roads get intertwined, like a bundle of snakes in Guiana. Schoolbooks have been improved; but the school map and the student's atlas have still to be improved. Much has been done by Mr. Hughes, Mr. Johnston, Mr. Wyde, and others, to improve our maps; but much still remains to be done. Our mappists are far behind the continental mappists, especially those of Austria. The Austrian maps are the most explicit and most intelligible in the world. In one feature they lead to no mistake. The name of a place is always written from the left of the symbol indicating its site to the right, and always parallel to the names of other places.

Our maps must be improved in order that geography may be taught in our common schools. That which has been taught hitherto has been chiefly topography. When a pupil can point out the position of the various countries of Europe, their capitals, chief towns, and main rivers—when he can put his finger upon the different counties of England, tell by what other counties one particular county is bounded, and mention the names of their capitals—he is considered, so far, a proficient in geography. We have seen a little boy, with his back turned towards the map, take his departure from the Thames, touch at Calais, sail all along the coasts of France and Spain, entering every port, pass through the Straits of Gibraltar and skirt the coasts of the Mediterranean and Black Sea—European, Asiatic, and African—mentioning, at the same time, the islands with their cities he has passed; and, after a successful voyage of fifteen minutes, he has returned safely to Spithead, and has been patted on the head and congratulated as a young Drake or Frobenius. Such knowledge of locality is, indeed, useful; but young Frobenius is neither a navigator nor a geographer. The same little boy, with his eyes bandaged, will conduct you by the overland route to India, or take you to Sevastopol and the Crimea, as the crow flies—and yet he is no Marco Polo, but a very good topographer. Geography to be taught successfully in schools, by means of maps, must be taught in more detailed fashion than at present; that is to say, the map must be made a more perfect delineation of a country to the eye. Let us state how we should endeavour, by means of maps, to make an English child acquainted with the material features of his own country.

It would be by means, not of one, but of a series of maps, all drawn upon the same scale, and in such manner that any one map could be applied to every other map in the series. We should desire for Map No. 1 a mere outline of the

* When the educational profession is held in the honour it deserves, it is probable that even elementary schools will assume a rank as separate and independent institutions, and cease to be regarded as mere appendages to a church with its congregation. It is little more than three hundred years since the legal profession had no separate and independent existence, but was regarded as within the province of ecclesiastics. I incline to think that as great a severance between the clerical and educational professions is insensibly taking place as has taken place between the clerical and legal professions.

kingdom, as bounded by sea, and by Scotland on the north, that the eye of the pupil should become familiar with its mere contour or configuration. All within this outline would be reserved for such purposes as the teacher might think proper. It would be a copy for the scholar, which would make him familiar with every indentation of the seaboard.

Map No. 2 would be a purely topographical map; and here occurs the difficulty how best to give a topographical map — by topography meaning the sites of places. Cities, towns, &c. might be represented by some convenient and well-understood symbol, indicating those of the first, second, third, or any lower rank—say by such symbols as those used in celestial maps, where α , β , γ , δ , &c. would represent towns of different magnitude, in point of population. These symbols would necessarily be arbitrary as it respects different counties; that is, α or β in Berkshire would not be equivalent to the same symbols in Middlesex; but, as symbols, they would represent the value of the cities, towns, market-places, &c. in that county. Absolute ranks might be represented by such symbols as α^1 , α^2 , &c.; β^1 , β^2 , &c. London, for example, would be represented by α^1 ; Liverpool by α^2 . Towns with a population under 200,000 might be represented as β^1 ; those under 150,000 as β^2 ; those under 100,000 as γ^1 , &c.; those under 50,000 as δ^1 , δ^2 , δ^3 , &c., according to any arbitrary scale that might be adopted, that scale being laid down at the bottom of the map, as

$\alpha^1=2,500,000$, $\alpha^2=250,000$, $\alpha^3=200,000$
 $\beta^1=150,000$, $\beta^2=100,000$, $\beta^3=80,000$
 $\gamma^1=50,000$, $\gamma^2=40,000$, $\gamma^3=20,000$
 $\delta^1=15,000$, $\delta^2=10,000$, $\delta^3=5000$

and "upwards" in each case.

This settled, and we are not at all partial to our own symbols, how best to point out the name of the place indicated by the symbol? If letters are to be attached, let them always run from left to right, or so connect them with the symbol that there shall be no chance of mistake. But we would prefer reticulating the map of England with lines of latitude and longitude, on the scale of half or quarter degrees, according to the dimensions on which the map has been projected. Each reticulation or quadrilateral figure would be numbered I, II, III, &c., and each symbol would have following it the Arabic numeral, 1, 2, 3, &c.

A

I.	II.	III.	IV.
V.	VI.	VII.	VIII.
	X.	&c.	

C represent one of these sections, embracing, say, a portion of Lancashire. The sites of place would be indicated by a point followed by an Arabic numeral, as 1, 2, 3 . . . 100, 105, &c.; or by α^2 , representing Manchester; β^1 , γ^1 , δ^1 , &c., representing other towns, according to their population-value, in reference to the whole kingdom.

Such a section might stand thus—no pretence to accuracy being made:

VI.

α^1	α^2
β^1	β^2
γ^1	γ^2
δ^1	δ^2
α^3	α^4

On the margin of the map, or, far better, on a fly-leaf accompanying it, the mark VI. α^2 , α^3 , β^1 , &c. would be represented by the words *Manchester*, &c., as the case might be. By this plan the pupil would be put into possession, very nearly, of the exact geographical position of all the principal cities and towns of the kingdom. That is, he could pronounce upon the latitude and longitude of such towns as York, Durham, Liverpool, Bristol, Southampton, &c. Then, if the boundaries of counties are represented by dotted or other lines, embracing a whole section, or jutting into adjacent sections, the topographical knowledge of the student is not limited, but, geographically speaking, it is extended. Both the eye and the memory would, we conceive, be tutored by some such arrangements.

The topographical and political difficulties of the map of England conquered, we come to Map No. 3, which might exhibit the main roads and railways of the kingdom. The symbols of the preceding map would be retained; but the inter-section of meridians and parallels would be

omitted. Degrees of latitude and longitude would be indicated on the margin in the usual manner.

No. 4 might be made a potamological and hydrographical map; that is, a map of the streams, navigable rivers, canals, lakes, and bays of England. Here we shall begin to have an idea of the upper surface of the country. We need not inculcate this map with symbols or with names of places. A simple * laid down on the banks of a river, here and there, would indicate some important town, whose name would be discoverable by reference to Map No. 2. The course of the rivers and their tributaries would naturally indicate the course of the valleys and lowlands of the country, and induce the inference that all spaces between one river and another are elevated country. The difficulty now occurs how to represent elevations to the eye. Disorderly hay-cocks will not do for mountains, nor will saw-like lines indicate ranges of hills. If inequality of surface must be represented by means of light and shade, more careful art must be used than is used at present. Until careful art is forthcoming, why not represent important elevations by means of figures, and ranges of hills by distinct lines, representing their directions, such as Mr. Keith Johnston employs in his excellent "Physical Atlas?" A chart with its soundings, in Arabic characters, gives a better idea of the inequalities in the bed of the sea, than any graphical illustration. That the map should not be overlaid with figures, no more than two need be employed at any one point. Let 22, with a line above the cyphers, represent 2200; and 22, with a line underneath, represent 220. Instead of Mr. Johnston's line, to represent the Caernarvon range of mountains the figures 34 . 34 . 35 . 16 . 18, laid down in position, might answer the purpose equally well. Snowdon is represented in position and in altitude by 35. Marshes and moors might be represented in the way now generally employed.

A coloured map, No. 5, on a plane surface, might be given to illustrate the geology of England; and a sixth might be made a statistical map. In this map the county boundaries would be laid down; and, by means of colours, the mining, the manufacturing, and the agricultural districts might be represented. In the area of the county might be given its extent in acres, its population, the number of its parishes, the value of its manufactures or agricultural produce, and such other information of a statistical nature as would prove useful to the scholar.

We have roughly and as succinctly as possible expressed our views on map reform. The expense to a scholar of six such maps as we have indicated need not be great. If well executed, we have no doubt the map-maker would find his remuneration in an ample sale.

The "Scholar's Atlas" and the "Class Atlas," by Mr. W. Hughes, have been carefully executed. We must say the same of Mr. Keith Johnston's "School Atlas." Both have been drawn on a very limited scale; but distinctness has, to a great extent, been preserved. Arrowsmith's "Educational Series of Maps" may be trusted for their correctness. All, however, are liable to some of the objections we have mentioned. Mr. Hughes has published a map of the world, exhibiting both hemispheres on the meridian of London. That is to say, Great Britain, instead of skulking as hitherto on the margin of the map, appears on its centre. This is a useful innovation.

Spelling Books.

The Indestructible Spelling and Reading Books. Addey and Co.

The English School Primer. Houlstone and Stoneman.

WHATEVER be the opinions respecting the value of tasks and exercises that involve considerable mental effort for the training of youth, it is generally admitted that knowledge cannot be presented in too simple a guise for the infant mind. "Milk for babes" is professedly admitted, but very imperfectly practised, in most Primers, First Steps, and other initiatory reading lessons. Philosophers and teachers agree respecting the great difficulties to be overcome in mastering the alphabet and its simple combinations; there are so many contradictions, imperfections, false analogies, superfluities, not to say absurdities, in the written elements of our mother tongue, that Phonetic and many other devices have been

proposed to lessen the difficulties and modify the anomalies. With, therefore, diversity of method there is uniformity in the procedure of presenting very easy words for initiatory lessons; but very few writers of such lessons seem to recognise the equally important principle of embodying in such easy words, ideas equally simple and suitable to the ages and tastes of the learners. A little inquiry will soon convince us that there is too little sympathy with young children's imagination, fancy, and general tone of mind displayed in these early lessons; and it would be well for us honestly to recognise what little love children feel for the subject-matter of their usual Primers.

We can also ascertain this by learning what does engage their affections and enlist their attention. A man does best that which he loves, and so does a child. We may notice how a mother develops the budding mind of her infant, by appealing to its imagination, its active fancy, its love for the marvellous, and its exuberant glee. We can scarcely estimate how beneficially the infant mind is developed by nursery prattlings, and what we, in our fancied wisdom, term childish jingles. We have proof enough, however, by common experience, that such ideas are eminently congenial to an infant's mind; and would it not be wise, therefore, if our juvenile lessons were imbued with this philosophy of the nursery? Instead of this, we have in most instances unmeaning sequences of mere easy words, with an utter disregard of sense or adaptation; such as "I am to go by it," "Is it an ox or no?" "Am I to go up or on it?" This rapid nonsense seems to be the model on which most elementary primers are constructed; they may be said to be *childish* without being *child-like*. The little books, however, at the head of this article, are favourable exceptions to the general rule. The indestructible series of Messrs. Addey will be most welcome to little folk. They are full of pictures of a high artistic character; charmingly written; will not wear out or tear, being printed on fine cloth; and include a considerable variety of subjects—as "The Primer," "The Reading Book," "The Farmyard Book," "The Woodside Book," and, better still, "The Death of Cock Robin" and the ever-estimable "Old Mother Hubbard."

The authors of the *English School Primer* have also rendered good service to education by their valuable little book, in which we have some sixty lessons of a progressive character, commencing with very easy words on subjects pleasing and familiar to children.

One feature of this little book, which will make it invaluable to schools for the poor, is the form of *card-books* in which it is also published: these detached sheets prevent the entire book from being soiled and spoiled, while one or two lessons are being learned; the place of the lesson can also be readily found, and a feeling of satisfaction will be engendered in the youthful mind at having mastered his little book in a short compass. "Young children," as the authors justly observe, "are more eager to learn to think by means of reading, than to learn to read without thinking."

Much, however, remains to be accomplished in providing good, cheap, and interesting books for very young children—books which, we may hope, will soon replace many injudicious, distasteful, and soporific collections. We want the most easy of our nursery rhymes and stories well printed, with large type, and abundantly illustrated. A few large sheet-lessons, with good bold woodcuts, of "Jack and Jill," "Jack Sprat," "Little Bo-peep," and the no less renowned hero of plum-pudding-extracting celebrity, would save many a schoolmaster trouble and the little scholar pains. How eagerly would a class of juveniles trace out the letters descriptive of the journey of Jack and Jill! How they would rejoice in being engaged on a topic which they understood as well as their teachers! Such stories are the "Common Things" of young children; and if this be not the style of literature suitable to juveniles, let us ask them what is before we weary them further with what they plainly tell us is not. If we wish to succeed in educating young children, we must be less careless about their pleasures, less cold to their sympathies, less indifferent to their tastes—in short, we must imitate the mother rather than the task-master. There will be time enough for application and severe mental effort, with "children of an older growth." Even with these, good specimens of imaginative literature might be beneficially substituted for the dull and unfaithful portraits of the

Tommy Goodchilds and Joseph Toogoods, with which no loveable child sympathises. These fictional paragons of perfection have indeed a rather repulsive than attractive influence over our little ones. While we are exhausting all our praises in commending the "good boy in the book," we are as untruly depreciating on the characteristics of the real little fellows about us. We dwell perpetually—especially in religious teaching—on the imaginary wickedness of children. "My sins, how great their sum!" is sung by many an innocent little prattler; and so much is said about their being naughty that, if not quite in despair of being good, they sit down with a kind of contented acquiescence in the belief of their confirmed sinfulness. This is not Christian truth, nor common sense, and the sooner we deal with children in a spirit of truthfulness and loving sympathy, the sooner shall we succeed not merely in the work of instruction, but in the higher object of moulding the will and influencing the affections.

Science.

Rudiments of Zoology. London: Chambers and Co. This is another volume of Chambers's Educational Course. It adopts the very opposite plan from that usually observed in books of natural history. It begins with the simplest form of animated being, and advances thence upwards to man. The descriptions are necessarily brief; but they suffice to give the pupil an accurate notion of the great divisions of the animal world, and the characteristics of each. The text is illustrated with a multitude of engravings, so that the eye is taught as well as the mind. It should be in every schoolroom.

Old Stones: Notes of Lectures on the Plutonic, Silurian, and Devonian Rocks in the Neighbourhood of Malvern. By W. L. SYMONDS, Rector of Kencroft. Malvern: Lamb.

HERE is geology practically illustrated. The theories pooh-poohed by Mr. Tayler, are proved by positive fact, and accepted by an excellent clergyman as being not incompatible with revelation. More of geology is to be learned from this little volume than from many of larger size and loftier pretensions.

History.

Murphy's Historical and Statistical School Atlas is a small and inexpensive, but very complete work, the margins containing a quantity of statistical and other information, very useful for reference.

The Annals of England: an Epitome of English History, from Contemporary Writers, the Rolls of Parliament, and other Public Records. Vol. I. London: Parker.

THE principal claim of this work to notice is the attention paid by it to that portion of our history which preceded the Norman Conquest. That is usually deemed the beginning of the history of England proper; but, in fact, it is a comparatively modern epoch, and the reader will be surprised to learn how much there is to excite his curiosity in the pre-Norman period. We recommend it to schools, where this section of our national history ought no longer to be ignored.

Universal Parallel Chronology, from the Creation to the present time. London: Hope and Co.

A COMPLETE guide to the study of history. Every person must have experienced difficulty in correctly grouping in his mind the contemporaneous events of history. He may clearly remember the order of succession in different countries, while wholly forgetting the relationship of one class of events with others that occurred at the same time. The *Chronology* before us surmounts this difficulty by means of a tabular arrangement, each table representing a country, and being so placed that, taking the year in the margin, the eye can see what event signalled that year in each country. The volume is designed for schools, but it will be equally useful to the grown-up reader of history.

Modern Languages.

A Bon Chat bon Rat. ("Tit for Tat"). By CHRISTOPHE DAGOBERT. London: Whitfield. UNDER this odd title is conveyed a very excellent instructor in the French tongue. It is upon the sensible plan of teaching first the sounds, then the words, then sentences, then the grammar. The author does not exaggerate when he says that "any person who knows thoroughly twelve pages of a language, and is able to speak a word about the subjects treated in these pages, and in the same construction and style, knows the language so well that further studies are child's play." He gives minute instructions for

self-teaching, and for family and school-teaching. His rules are short and easily remembered, and the lessons with which he illustrates them are the best we have ever seen. If we were about to study French we should certainly take this little book for our teacher.

Grammar.

A Complete English Grammar, for the use of Advanced Classes in Large Schools, and for Pupil Teachers. By M. WILSON, Head Master of the Glasgow Normal Seminary. London: Griffin and Co.

The Grammatical Primer. By the same.

The First Step to English Grammar. By the same.

THE difficulty of making grammar intelligible to children is only known to those who have had to teach them by writing or orally. As a general rule children cannot comprehend abstractions, nor can they pursue an argument closely. Hence the extreme difficulty of finding a grammar which they can understand. Mr. Wilson has more nearly conquered the difficulty than any writer of school books we have reviewed, for he knows what his pupils want, and he tries to supply that want by language as clear and simple as it can be made. But even this is only a modified success; we despair of ever seeing it taught by books only. The terms used convey no definite ideas to the young mind, and yet it is almost impossible to find more familiar substitutes. The *First Step* is for beginners. The *Primer* is for those who have made some progress. The *Complete Grammar* is adapted for the upper classes, and many who think themselves educated might study it with advantage.

Copy Books.

Graduated Series of Copy-books. By THOMAS COLLISON and W. BAILEY. London: Groombridge.

THIS new set of copy-books has been produced with a view to the more successful teaching of handwriting in elementary schools. The plan pursued is that of analysing the letters into their component parts, and of gradually instructing the learner in the correct form and proportion of each letter. Great care and evident labour have been bestowed on the compilation of these books, and we doubt not that they will have a large and ready sale. They seem to us peculiarly adapted for use in families, although it is true their price places them within easy reach of national schools, where they will, no doubt, be extensively used, as they certainly deserve to be.

MISCELLANEOUS.

Education: a Lecture. By N. J. LUTTE, M.R.C.P. London: Hall, Virtue, and Co.

National Education. By JAMES SILK BUCKINGHAM. London: Partridge and Co.

An Introductory Lecture. By ALLAN MACHESON. Perth: Dewar and Son.

WHEN we see the series of tracts on education continually issuing from the press, we can but call to mind a remark made by an eminent head of a college in Oxford, some twenty years ago. He had been requested to deliver an address on the value of education at the opening of some school; and in a conversation respecting the proposal said: "But what can I say? the whole subject has been exhausted long ago." Venerable man, what must be your sensations nowadays? One might conjecture, from the folios printed, and the hours talked away, that we as a nation were just emerging from barbarism, and that the full current of a noble patriotism was intent on following the example of the glorious Alfred. Noble lords, wealthy commoners, and the whole tribe of writers, make speeches, attend conversations, and write "no end of books," to convince everybody that education is everything. We begin to rub our eyes, and to ask whether the old saying, that "learning is better than house or land," did not proceed from the *Times* of last week; or whether some educational comet, fraught with depths of erudition, has not suddenly sprung from some hidden nebula, to mesmerise us with a few wavings of his profound tail. We are doubtless a very energetic people, and we certainly delight in "talk;" would that we could associate a depth of feeling with all these outward manifestations. A revision of our proceedings, however, leads us to question the reality of our desires; for, if we were in earnest on the subject of education, we could not possibly rest satisfied with the skin-deep notions that are so constantly promulgated. Here, for example, have we three treatises on education before us—two lectures and one dissertation. Now, judge ye, O readers, whether their contents (of which we engage to give a fair report) do not justify loud-spoken lamentations over the unreality that pervades the

public mind concerning the very important subject of which they treat.

We begin with *Education: a Lecture*, by N. J. Lutte, M.R.C.P. This lecture was delivered before the members of the West Cowes Athenæum, and published because "the time appears to be propitious for its more extensive circulation." Save and accept that some of the sentences are of prodigious length, it would be unjust to deny that the general style of the composition does credit to the author. But what are its solid uses? We are told that "education is derived from two Latin words 'e' or 'ex' (out of or forth), and 'duco' (I lead); it consequently signifies a leading forth, and is therefore very expressive of the thing signified." What a pity it is that the lecturer did not parse the word *duco* at full length, and trace its existence in the modern languages of Europe. We are next informed "where education leads a man forth" in a long sentence, replete, indeed, with glowing language, but nothing else. Man being thus introduced, we have now a page and a half descriptive of his position in regard to other beings, *videlicet*, "he is midway between the material and the spiritual, the finite and the infinite." From this is inferred that his nature is threefold—physical, mental, and spiritual; he has a body which requires food (alarming discovery!); his mind has three orders of faculties—the animal, the intellectual, and the spiritual; the intellectual powers are of three kinds—the observing, the reflective, and the imaginative; besides which the spiritual part of his nature is gifted with devotional powers. These very original ideas occupy very nearly half of the pamphlet. At page 12 we have arrived at a position to answer the question "Why should we educate?" Answer: First, life is an essential condition of being; secondly, growth or development is a characteristic of life; thirdly, the life and growth of beings must be in accordance with their nature, &c. The means of education are three (bless this number three)—the books of Nature, Revelation, and Providence. When should education begin? Answer: "When the light of the maternal smile is first reflected in the opening bud of infant consciousness." (The female portion of the auditory here shed three tears each.)

The lecturer then favours us with the sequence in which the faculties should be developed. To childhood he allots the cultivation of the affections and the acquisition of names, appearances, and the natures of objects; to early youth, the elementary facts of the natural sciences, with writing, drawing, painting, and arithmetic; to more advanced youth the same intellectual regimen is prescribed in larger doses; while the cultivation of the reasoning faculties is assigned to the subsequent period of life. And, in conclusion, as if enough mere truisms had not been enunciated, there are appended five pages demonstrative of the advantages of education, and the need of seeking its extension. Now, really, is it not difficult to repress a satirical feeling, when one reads a budget of inflated nothings like this? We have looked, but looked in vain, for one original idea in the whole of these pages; and when, therefore, we are told that such emptiness has secured a hearing, and, we presume, met with that approval which urged the lecturer to publish his brochure, may we not justly infer from such passive acquiescence that, in truth, very much of the apparent zeal for education is a very unreality. Earnest men cannot be satisfied with slip-slop.

Well, bidding Mr. Lutte farewell, we open Mr. Silk Buckingham's treatise on education, and we are, of course, prepared to find something different from that which has lately taxed our patience so severely. Mr. Buckingham is well versed in author-craft, and is not likely to expose himself to the rebuke of publishing some six score pages of platitudes. He knows that education is a very popular subject; and, hoping to sail with a favourable tide, proceeds to write an essay *selon ses règles*. But, with all the genuine respect we entertain for Mr. Buckingham, we must say that, at his best, he rises but very little above the common herd of declaimers. What excuse, for example, can be made for a lengthened proof that health, wisdom, and virtue constitute the three great objects of education, or that individuals and nations alike derive advantages from it? And yet our author devotes twenty-five pages to this "talk." Well, the next section of his essay is: "What is the best system of education adapted to the general wants and pursuits of all classes?" and here,

when we really expected a philosophical discussion of the faculties of the young as compared with those of more mature years, we are annoyed with a dish of twaddle about giving infants plenty of exercise, and the necessity of studying things rather than words. We do not dispute that all this is very pleasantly written; that it may serve the purpose of many empirics who wish to "get up" enough information to qualify them to play the triton among minnows; but we are sure that Mr. Buckingham's own judgment will allow that real progress in any science requires more than this outskirting of principles. There is a small book published many years back "The Teacher," by Jacob Abbot; if Mr. Buckingham would but give an hour to its perusal he would obtain a good clue as to what a treatise on Education should be; and we venture to affirm that his productions on the same subject thereafter would wear a very different, and much more useful garb. When we turn from what may be termed the theoretical to the practical part of this treatise, how different is the air we breathe. The duty of Government on the subject of education is drawn out most clearly, and the views supported by references to a very cloud of witnesses. So again on the other points, there is everywhere perceptible the pen of a close-thinking practical-minded man, and some of the suggestions propounded are worthy of serious consideration. In all this Mr. Buckingham shows himself worthy of our continued esteem; we wish that he had not attempted to discuss that portion of the subject which requires a deep and philosophical knowledge of boy's minds. Had he here abstained, we should have gladly and unreservedly praised his essay.

We now proceed to examine the third pamphlet on our list; and, knowing that Mr. Macpherson is no mere tyro on the subject of education, our expectations are raised to a point even beyond that to which Mr. Buckingham excited them. Well, Mr. Macpherson mounts the rostrum, and delivers a lecture to the good people of Blairgowrie and Rattray. His subject is "popular education regarded as an element of social progress;" and we freely confess that we have seldom read an address which more fully deserves the epithet "interesting." The lecturer grasps two ideas, viz., that the uneasy class does not obtain its legitimate share of the collective advantages of the community to which it belongs; and that this degradation is a result of that class not possessing its legitimate share of the collective knowledge of the said community. On this theme he discourses sensibly and with great fluency; but as to any one hint being afforded which the practical educator could bring to bear on his own particular sphere of action, we might as well look for harvest in February. Mr. Macpherson will probably rejoice that he was not called upon to lecture on the science of education. Granted; yet still he makes himself a party to that pervading tone of feeling which regards education as a mysterious something which needs only be applied to cure all our social evils.

He thus places himself within the category of those persons whom we regard as oral friends, but practical obstructions, to the enlargement of the field of education. Mankind ever will take credit for good intentions, as if they were already embodied in good actions. And when gentlemen utter and listen to high-flown phrases about the excellence of mental cultivation in the abstract only, they most complacently rub their chins, profess themselves highly delighted, deem themselves qualified to discuss every project that is broached, and to impede everything that is not hammered on their own anvil—and this, forsooth, they call labouring in the work of education. Now this is precisely the ground of quarrel we have with these various pamphleteers. They want earnestness; they touch their subject with so dainty a hand that they substitute an empty sentimentality for decisive action; and (be we as charitable as we may) they certainly do present more of the appearance of persons desirous to improve their own social position by running in a popular track, than of men anxious to work like men for the moral and intellectual improvement of our population. Now we do not want mere amateur performers. An array of sesquipedalian words affirming for the hundredth time educational truisms, telling us that the subjects of the King of Prussia all learn music, or that the rogues of London are mostly illiterate—these things are as well known to us as the position of every book on our library shelves. They would be very useful if the House of Commons refused to grant funds for the expenses of national education, and if accordingly it were requisite to excite popular feeling to arouse our representatives. But this work is done. What we now want is a thoughtful and dispassionate treatise on the philosophy of the youthful mind, and the means and appliances which a tutor may employ for its cultivation. At present education is treated like a quack medicine; we hear no word concerning the diagnosis of mental disease; we have no summary of work to be done and the instrumentality suited for its performance. Until such a book is presented to us, we must say that a really valuable treatise on education yet remains to be written.

P.S. Since the above was in the press, the decease of Mr. Buckingham has been announced. Our remarks, however, being of general application, we do not think it necessary to withdraw them. At the same time, we can but feel considerable satisfaction that on this (unexpectedly the last) occasion we shall have to speak of the departed gentleman, we have put upon record the unfeigned respect with which a sense of his industry and superior mental faculties have long since inspired us.

Our Boys: What shall we do with them? By G. E. SARGENT. London: Groombridge. A very pertinent question is here propounded, and it receives a very practical answer. Mr. Sargent most sensibly directs the attention of parents to the considerations which should influence them in the

choice of an occupation: should we keep our boys at home or put them to a business; and, if the latter, to what business? Then he tells us of the difficulties and dangers that beset them, and how these should be avoided. It is a thoroughly practical little book; and as such we recommend it to all parents and guardians having boys to provide for.

Compendium of Chronology: containing the most important Dates of General History, Political, Ecclesiastical, and Literary, from the Creation of the World to the End of the Year 1854. By F. H. JAQUEMET. Edited by the Rev. JOHN ALCORN, M.A. London: Longmans. 1855.

A USEFUL and a wanted book, compiled with care out of materials selected with judgment. The problem of how to include within the space of a handy volume all the historical events for which the general run of students would be likely to require chronological information, was not an easy one to resolve; but the work is most satisfactorily performed. The events are arranged chronologically, from the Creation of the World in the year 4004 B.C. to the great fire at Newcastle-upon-Tyne on the 6th of October A.D. 1854. An index arranged alphabetically, and subdivided into events dating before the Christian era and events dating after, makes the reference to the great body of the work an easy task. A synchronical table of the sovereigns of Europe, and the genealogies of the English and French monarchies, complete the work, which, whether as a student's manual or a work of general reference, we recommend to the attention of our readers.

The Yarwood Papers. Thoughts and Fancies: A Series of Occasional Papers. Edited by COTTAM YARWOOD. Contents (No. I.): "The Cost of a Cultivated Man—Conversation." By HENRY GILES. Edinburgh: James Hogg. 12mo.

"UNDER the above title," says the prospectus, "will be published at irregular intervals a series of papers of diverse characters and varying length." If this serial continues as it has commenced, it will soon recommend itself to the daily increasing circle of thoughtful and intelligent readers. It intends to avoid the flashy and the trashy literature, and to place on the table but wholesome and nutritious fare—fare tempting to the appetite without the aid of sauces. It promises to reject the chaff and retain the corn; to preserve the gold and cast away the dross. The two papers forming the first number are carefully composed, abound in eloquent passages, and are evidently the offspring of a well-tutored mind. We recommend to attention the first paper—"The Cost of a Cultivated Man." The writer takes for his text an observation made by Goethe, in a conversation with his friend Eckerman. "Each bon mot," he said, "has cost me a purse of gold; half a million of my own money, the fortune I inherited, my salary, and the large income derived from my writings for fifty years back, have been expended to instruct me in what I know." Consider, reader, that the good book which you can purchase for the "exiguous sixpence," or the "splendid shilling," was produced at a price which cannot be estimated by printers' bills and stationers' bills, or by the amount of the school bills and college bills that put tools into the hands of the author. The *Yarwood Papers* will not resemble forced potatoes, but will appear in due season, like fruit ripened by the sun.

FOREIGN EDUCATIONAL LITERATURE, &c.

STATE OF EDUCATION ABROAD.

If to-morrow, at break of day, the city of London were to be suddenly awoken—not as once was the city of Rome with the terrible sound of the trumpets of the army of barbarians, led on by Alaric, entering the city by treason, but by the joyous sound of cannon from the Park and the Tower, announcing that the war is at an end, and that an honourable peace had been concluded between all the powers interested in the quarrel, every one would feel as if he had suddenly got rid of a disagreeable burden; for it must be confessed that these grand hecatombs of human life, Inkermann, Waterloo, or Austerlitz, are repugnant to our modern civilisation and to our ideas of brotherhood, the teaching of the Gospel and of sound reason. On the first news of peace their Lordships, statesmen and diplomatists, whose ears have been dinned for a long time with volleys of abuse of every description, would then gaily don easy sitting garments, and betake themselves to those comforts which the war has interrupted for now nearly two years. Commerce, in every direction unlocked, would laugh forth anew into

bold and active speculation; and the poor, at all times unhappy, would feel, for a time at least, consoled by the idea that peace would produce some alleviation of their woes. In France, mothers would no longer see, with such fear and grief, their sons reach the fair age of one-and-twenty—the age at which they come under the empire of military law, and when chance alone determines their lot. The extraordinary levies which leave poor families without support, the land without hands to cultivate it, and which break in upon the career of young men who have chosen some pursuit or profession, would no longer be necessary. War is a public calamity; every one suffers more or less. There are, however, a certain class of persons, who welcome, with a smile and in silence, war and every species of public calamity. Attached by no civil bond to the society in which they live, they form a small nation of themselves in the heart of a great one. The glory or the reverse, the honour or the shame, of their country does not touch them. Their country is Rome, they have dared to say, through their organs of the press. Always

at work by hidden means, they see with pleasure public misfortunes, or the great events that absorb the mind, carry it a far off, and leave them an open field. The name of these persons it is easy to divine; they are the Jesuits, or clergy of the Church of Rome. We call them Jesuits; for, since the time when Sixtus V. wrestled vigorously with these ambitious invaders, but was vanquished, Jesuitism has absorbed Catholicism. "You are not in Catholicism," said the Jansenists to them. "No," they replied, "but Catholicism is in us."

Present events have given occasion to the clergy of France to put into practice the jealous and ambitious spirit which is characteristic feature of their order. Whilst all eyes were turned anxiously towards the theatre of war, these men of darkness went instantly to work. Their zeal had not for its object the leading of the majority of French people, indifferent to every species of dogma, into religious sentiments—no, these call themselves Roman Catholics, and that is enough. But there still exists in France a remnant of heresy. The massacre of St. Bar-

tholomew did not kill the idea. It is then against the French Protestants that these men of God direct their holy zeal. Here there are associations for the encouragement of primary instruction among French Protestants, who are forbidden to meet; there there is a chapel the door of which is found sealed and guarded at the hour when the congregation assemble to worship. And who are they who have instigated the authorities to this flagrant violation of the law? The clergy. They know the difficulties of the Government: they know that it will not forcibly interfere against them: a word of reproach and no more *Te Deums*, no more holy water; and the establishment rests with its gendarmes and police.

But it is not only against chapels and Protestant meetings that Jesuitism directs its operations. There is a more efficacious means of ruining *heresy*: the special schools for young Protestants share the fate of places of worship. But let us hear a few extracts from the noble speech of M. Guizot, delivered lately at a general meeting of the society for the encouragement of primary instruction for the French Protestants in the church of the Oratoire, in Paris.

For some time past, and on some points of the territory, we encounter either in the establishment, the maintenance, or the progressive activity of our schools, difficulties and impediments which we had no reason to expect; sometimes delays indefinitely prolonged, at other times measures still more annoying. In one department eight Protestant schools, which had existed for some years, have been abruptly closed and interdicted. Such facts are in evident contradiction with, I might say they shock, the principles that on this point have been recognised and proclaimed. In the first place, they are in contradiction with the principle of religious liberty; that principle, which no one in our day, thank God, dares openly to call in question, necessarily involves the liberty of the religious education of children. It is the right of parents to transmit to their children their faith; it is the right of the children to receive the sacred tradition. Protestant families must everywhere enjoy the right of educating their children in the knowledge of their faith, either in Protestant schools specially established for that purpose, or in the mixed schools which Protestant children frequent. What can be more anomalous than to see in the same place Protestant worship authorised and Protestant schools interdicted? Yet this is what has happened. A second and third principle are involved in the question—the liberty of primary instruction that has been recognised and consecrated by the law of the 5th of March 1850, and by that of the 28th of March 1853. The third principle is that of the liberty of association for the encouragement of primary instruction. The law of 1850 formally consecrates that liberty. That liberty is actively exercised, and with reason, by the Catholics. Why should not Protestants do the same without impediments? It is from certain local authorities that the obstacles we complain of proceed. We have occasionally to encounter prejudices or passions of a religious kind among the municipal magistrates. They often fear the embarrassments which the free exercise of our rights may create for them, and they desire to spare themselves the trouble they may have to take in order to surmount them. In other places we find religious rivalries, the influence more or less direct of the ecclesiastical authorities, which impede the establishment or the liberty of our schools. As a matter of principle these two classes of authorities fall, when they so act, into a grievous error. Our schools are not a *favours* which we demand—they are a *right* which we exercise. When a legal right cannot be exercised order is disturbed; and it is the duty of the Government to re-establish it, even when the disturbance does not manifest itself by noise. As for us, gentlemen, in presence of those difficulties, our line of conduct is obvious. We must maintain and firmly claim our rights—weakness and discouragement would be desertion. Let us testify without hesitation to the central Government our confidence in its intentions. It is of importance to us that the Government of our country should have the double conviction—first, that we will never neglect or abandon one iota of our rights; and, secondly, that we are aware of the difficulties of its own position, and of the caution it is sometimes obliged to observe.

Who could resent with more bitterness than M. Guizot this crusade against the education of young Protestants? He, the author of the liberal law of 1833 on primary instruction, which has worked so efficaciously up to 1850. Nevertheless, throughout the whole of his discourse, the former Minister of Public Instruction has made use of only the most moderate terms, as must be the case under a *régime* which has interdicted the liberty of speech. It is difficult, however, to read without remarking the words: "We are aware of the difficulties of the Government, and of the caution it is sometimes obliged to observe." These words have a vast significance under a form in appearance inoffensive; it is a

severe critique on a despotic Government without primitive base, and morally so feeble that it cannot maintain itself but by the strength of concessions at the expense of the laws, and consequently at the expense of the public welfare. At another time we may return to the subject of education generally in France; meanwhile we meet in with the following information, which would lead one to think that public instruction in that country is not considered so important a question by the Government as it formerly was.

In the French communal schools for girls the ordinary studies are suspended, and the pupils are all engaged in making lint for the hospitals in the East.

This seems to us rather an off-hand manner of dealing with the people; and we cannot approve of a measure which deprives young country girls of that portion of instruction which the law on public instruction has provided for them. Unhappily in France, as well as in England, there are numbers who, for a small remuneration, would undertake the work, tedious as it is.

A small work, which exhibits its credentials on the title-page in the usual pompous style—*couronné par l'Académie Royale, &c.*—has been lately published at Brussels. This book, or memoir rather, *De l'instruction publique au moyen-âge, &c.* ("On Public Instruction in the Middle Ages,") by MM. Charles Stallaert and Philip Van der Haeghen, is the answer to the question the Academy of Brussels proposed in 1849—"What was the state of schools and other establishments for public instruction in Belgium down to the foundation of the University of Louvain? What subjects were taught; what methods were followed; what elementary books were employed; and what professors distinguished themselves at different epochs?" The whole of the above programme has been treated within the short space of 141 octavo pages. So far, the authors would appear to possess the art of conciseness. The memoir is divided into two parts. In the first, a cursory view is taken of the state of public instruction in France, and particularly in Belgium, from the eighth to the fifteenth century; the authors dwell, however, at some length on the reign of Charlemagne, that great man who, at the same time he was appropriating Western Europe to himself, framed a collection of *Capitulaires*, or ordinances, for the regulation of every one according to his profession; and who founded public schools, which he often visited himself. "He frequently presided at the examinations," the chroniclers of the Middle Ages inform us; and from what follows, we may form an idea of his earnestness in promoting instruction and learning.

"Study," cried the great Emperor; "apply yourselves; render yourselves proficient; I shall give you bishoprics, rich abbies, and not a moment shall pass when I shall not hasten to testify my esteem for you." The chronicle continues thus:—

Displeased, one day, with the small progress made by the students whom he had assembled in the school of his palace, he said to them: "Because you are rich, because you are the sons of the chief men of my kingdom, you think that your birth and your wealth suffice you; that you have no need of those studies which would confer so much honour upon you. You take pleasure in a life of ease and effeminacy, you think only of gay apparel, of sports and pleasure; but I swear to you that I esteem as nothing the nobility and wealth which gain you consideration, and if you do not soon make amends, by closer study, for the time you have lost in frivolities, never, never shall you obtain anything from Charles."

The taste for study which had manifested itself under the reign of Charlemagne fell off considerably under Louis the Gentle, but revived again under Charles the Bald and his successors. The dioceses of Liege and Utrecht were, during this period, the two principal foci of study in Belgium and the Netherlands; but towards the commencement of the twelfth century they had fallen into such a state of complete insignificance, on account of the foundation of other universities, and especially that of Paris, that Belgian families were obliged to send their sons to study in foreign countries. This state of things lasted as far down as 1426, when the University of Louvain was founded on the 7th of September.

The second part of the memoir, though very short, is not of small interest. It gives information concerning the subjects of study, and mentions the books and methods of teaching, at different periods of time between the two dates given in the foregoing programme.

A work of singular interest and importance has recently been completed—Karl von Kaumer's *Geschichte der Pädagogik, &c.* ("History of Education from the revival of classical studies to the present time"). It is twelve years since the first volume appeared; three additional volumes comprise the whole work. It is impossible at present to do more than indicate the contents of a performance of great ability and of singular impartiality, both as respects the subjects and persons treated. It is more than a history of education; collaterally it is a history of philosophy, literature and the arts.

The first volume treats of the Middle Ages generally; of Italy from the birth of Dante, to the death of Boccaccio and Petrarca; and of the development of classical education in Italy from the death of Boccaccio and Petrarca to the era of Leo X. Under the latter division a number of celebrated men are brought before us—as Giovanni de Ravenna, the friend of Petrarca, a man of singular attainments in the sciences of his age, and of great gentleness and modesty of character; Emmanuel Chrysoloras, to whom every lover of letters owes an eternal debt of gratitude; and the great teachers Guarino and Vittorino de Feltre. The collecting and collating of manuscripts, the introduction of the art of printing, the Platonic academies, the Greek philologists, the Italians Philolphus, Poggius, Lorenzo de Medici, Ficinus, Landinus, Politianus and Picus de Mirandola, are subjects in the same chapter. The latter chapters of the first volume, after a parting glance at Italy, pass on to Germany and the Netherlands, and the history of education from Gerard Magnus to the time of Luther (1340-1483), and then from the time of Luther to the death of Bacon (1483-1626). All the great scholars, grammarians, professors and teachers in these countries, included between the dates above given, are reviewed with great candour and ability, and every justice is done to their merits and services.

The second volume embraces a period in the history of education from the death of Bacon to the death of Pestalozzi. The ideal of education and educational methods, and the warfare between the old and new systems, their mutual action and gradual adjustment, are the subjects treated in eight divisions. Wolfgang Ratich, the Thirty Years' War, Comenius, the century after the Peace of Westphalia, Locke, Francke, the Royal Schools, reformatory philologists, Gesner, Ernesti, Rousseau, Herder, Wolf, Pestalozzi, are some of the matters of the first division. The second is entirely occupied with a consideration of the pedagogical works of Comenius; the third is confined to the economy of charity-schools; the fourth to Pestalozzi and literature; the fifth, Pestalozzi's "Evening Hours of a Hermit;" the sixth is entitled "Pestalozzi on Niederer and Schmid;" the seventh, foreigners who resided for a longer or shorter time in Pestalozzi's institute; and the eighth, Pestalozzi and Rousseau.

The third, an important and valuable volume, is divided into two grand parts. The first has reference to all that concerns infant schools, primary schools, and high schools. It enters into the consideration of school-houses, in their situation, structure, economy, and internal arrangements. It passes under review the different systems of instruction adopted in different countries and by different teachers, in the various branches of education. The Latin language is brought first into the field. We are told how it was taught three centuries ago, and how it has since been taught under the systems of Ratich, Locke, Jacotot, and others. Geography, natural philosophy, geometry, the mathematics, and physical education, have each a full section. The second grand part deals with schools of science and art especially. A subdivision of this part is headed "The Church and the School;" and another, "The Education of Girls." The contents of this section we give in full, as it has since been published separately, and may be purchased for about three shillings.

I. The domestic life.

II. How the domestic life and the education of girls are usually cared for.

III. The married life. The duty of parents in the education of their children.

IV. How to make up for defects in the domestic life and in the education of girls.

V. Religious and moral education. 1. What teaching should precede confirmation. 2. The fear of death. 3. How envy and avarice are excited in children. 4. Timidity. 5. Obstinacy. 6. Politeness. 6. Truth. Integrity. 7. Obedience. 8. The whim-

pering of children. 10. The pastimes of girls. 11. The desires and passions. 12. Cleanliness and order. 13. Behaviour. Morals. 14. Dress. 15. Pleasures. 16. Relations to sex. 17. Appendix on nursery-maids.

VI. Household affairs. Higher education. VII. Instruction in general. 1. Reading. 2. Writing. 3. French. English. 4. Arithmetic. Account-keeping. 5. Singing. 6. Pianoforte instruction. 7. The arts. Drawing. 8. Natural philosophy. 9. History. 10. Hand-work—as sewing, knitting, &c.

VIII. The education of country girls. Boarding-schools.

IX. Recreations.

X. Concluding remarks.

The fourth volume is entirely occupied with the German Universities, their history, discipline, and the studies pursued in them—a volume which will enable the reader to contrast these with the Universities of Great Britain and Ireland, and to decide which university-system has the advantage. The four volumes are accompanied with that indispensable to a good book, an excellent index of names and subjects.

The Americans never lose sight for a moment of the question of education and the progress of science. Thus the literature of the New World will take a rank in the literary gallery of the Old World. The progress of letters in the United States has recently attracted the notice of M. Guizot, who, in a sitting of the Academy of Moral and Political Sciences, called attention to the value of a number of American books collected through the "international exchanges" of M. Vattemare. After a few remarks upon the "false idea of American civilisation,"—the Americans being yet believed a nation exclusively devoted to the cares of its material prosperity and of its riches, to commercial and agricultural enterprises—he speaks in the following flattering terms:—

There has been, especially for some years past, a great intellectual movement in the United States. It is only necessary to examine the Bibliographical Magazine, published every fortnight at New York by Mr. Norton, under the name of the *Literary Gazette*, and it will be evident how substantial and fruitful is the literary activity of the Americans, especially in three departments of science—religious and moral philosophy, works on education or popular instruction, and national history.

M. Guizot also points out, as another indication of the scientific and literary activity which is manifested in the United States, the great number of public libraries which have been founded, and the extent of the riches which they already possess.

Mr. Quincy had reason to speak in terms of pride of the institutions of his country, the other day, at the celebration of the eightieth anniversary of American Independence; but more especially of her educational institutions. He considers the intelligence of the people as one of the great guarantees for the perpetuation of the present prosperity of his country; and this intelligence is founded on the education of the people.

There is one point, he said, on which men of every sect and every party agree: that every child has a right to be educated; that the safety of the state

depends on the intelligence of the people; and that the particular doctrines of religion shall be left where God left them—in the hands of the parents. This is no time to speak of our provisions for education. It is sufficient to say that the pupils attending schools in 1850 amounted to 4,089,507; that school funds are universal in the old states; and that Congress has appropriated more than 50,000,000 of acres of land for the endowment of common schools or colleges in the new. The power of reading and writing is almost universal, as is proved by the immense demand for books, and from the fact that in 1850 the circulation of newspapers and periodicals amounted to no less than 423,409,000, or nearly an average of twenty-two papers to every white man, woman, and child in the Union.

No one, however little knowing in literature, can be ignorant of the lustre which the "State Normal School" of France has shed on the literature of the French nation, and on the nation itself. A "State Normal School" is about to be established, we find, in New Jersey, the Legislature having appropriated 10,000 dollars annually for five years for that object. The number of pupils is not to exceed 240, or in the proportion of three for each member of the senate and assembly from each county. A Model Public School will also be constructed, in which the pupils of the Normal School will have opportunity to practise the art of teaching.

The last United States Census gives the following statistics on the foundation of colleges in that country:—The number previous to 1700 was three; from that period to 1750, one; between 1750 and 1800, twenty-four; between 1800 and 1820, twenty-five; between 1820 and 1840, one hundred; between 1840 and 1855, eighty-six. These remarkable progressive numbers give a result of 239 colleges, under the patronage of Presbyterians, Baptists, Congregationalists, Roman Catholics, Methodists, unsectarians. A more truly American college than at present exists is desiderated, however, by some public writers, with five classes instead of four; and that it should teach the whole scientific structure and functions of the developed physical creation, the philosophy of language and history, the structure and functions of American Government, the science of society, and the metaphysics of the New Testament.

The Governor-General of Dutch India has published, at Batavia, a report on the state of education among the natives. The latter desire instruction very much, and desire even to get their children admitted into the schools destined for those of Europeans. At Java, wherever there exists a score of young people above the age of fourteen, a free primary school has been erected for the use of the poor. The control of the inspectors appointed by Government extends already to twenty thousand pupils. Besides the common subjects of education, the young Javanese are taught to read and write their own and the Malay language. Most of the educational establishments are supported by the Indian chiefs; and the Dutch Normal School can scarcely supply teachers enough. Millions of barbarians are thus being brought within the verge of civilisation through the agency of the schoolmaster.

Recent Works on Education.

FRANCE.

Une série de livres de lecture—Les petits Enfants, premières lectures—Causeries d'enfants, suivies de petites historiettes, &c. Mme. Wetzel. Paris. (We can safely recommend all the books signed Mme. Wetzel).

Les Matinées. Conversations instructives et amusantes pour la Jeunesse. Mme. Trembicka. Paris. 12mo.

De l'Etude des Langues. 1ère partie. Premiers principes d'éducation avec leur application spéciale à l'étude des langues. M. C. Marcel. 18mo. Paris.

L'Education, la Famille, et la Société. Vinet. 8vo. Paris.

Cours élémentaire d'histoire de France, depuis la Gaule primitive jusqu'à nos jours, d'après le dernier programme des études universitaires. The Abbé Badische and A. Fresse-Montval. Lyons. 18s.

Education scientifique des jeunes demoiselles. Notions élémentaires de physique et de chimie. B. Miegé. Paris. 12mo. 4s. 6d.

La civilité des jeunes personnes. J. B. J. Chantal. 6th edit. Paris. 12mo.

Dictionnaire usuel de tous les verbes français, tant réguliers qu'irréguliers, entièrement conjugués, &c. Bescherelles frères. 2 vols. Paris. 8vo. 12s.

Histoire de France abrégée depuis les temps les plus anciens jusqu'à nos jours. M. Magin, Inspecteur général de l'Instruction Publique. Nouvelle édition, revue et corrigée. 18mo. Paris. 1s.

GERMANY.

Deutsch-lateinisch-griechisches Schulwörterbuch. ("German-Latin-Greek School Dictionary.") W. Freund. 8vo. 8s.

Geographia graeci minores. Ex codd. recognovit, &c. C. Mullerus. Tomus I. 8vo. with Atlas, 32s.

Plutarchi fragmenta et spuria. cum codd. contulit et emendavit. F. Duebner. 8vo. 12s.

Grammatik, Logik u. Psychologie, ihre Principien, &c. ("Grammar, Logic, and Psychology, their Principles, &c.") H. Steinthal. 8s.

Grundriss der Römischen Literatur. ("Sketch of the Roman Literature.") G. Bernhardt. 3rd edition. 8vo.

Aesthetische Wanderungen in Sicilien. ("Aesthetic Rambles in Sicily.") L. Goldmann. 8vo. 8s.

Zur deutschen Literaturgeschichte. ("On the History of German Literature.") F. Pfeiffer. 8vo.

Handbuch der höheren Kunst-Industrie. ("Handbook of the higher Industry of Art.") J. H. Wolff. 8vo. 8s. 6d.

Hundert deutsche Erzählungen. ("One Hundred German Tales," with English notes by H. Mathias.) C. von Schmid. 3rd edition. 2s.

ITALY.

Vocabulario di parole e modi errati che sono comunemente in uso. Philippo Ugolini. Firenze.

Antologia poetica ad uso della gioventù, ordinata ed annotata da Zanobi Biecherai. Firenze. 7 paoli.

AMERICA.

American System of Education—First Thoughts; or Beginning to Think. By a Literary Association. 24mo. New York.

The Alpha of Education. Edward Wiele. New York.

MISCELLANEOUS.

SALUTARY SENTENCES.

1. We often in these days make a stout fight for our honesty by the pound, yet surrender it without scruple by the pennyweight. We thus gradually grow like the conventional and cowardly beings whom we had begun our bold career by hating or despising. In other ages you took your ground and faithfully kept it, or if you surrendered it you did so at once by a single act of base treachery or audacious villany; but now how unconsciously you are transformed into the slave of Mammon and the Devil!

2. The word *Art*, imported from Latin, suggests nothing to the English mind. How much does the word *Kunst* suggest to the German mind! It is said to come from *kennen* and *koennen*, to ken and to can. It thus supposes the completest theoretic knowledge, along with consummate executive ability. Where this union is not, great and true artist is not.

3. Archaisms often add to the force and beauty of speech—often they have a beautiful simplicity and a noble elevation, in signal consonance with our best emotions and ideas. But a style entirely built on the models of a past age must in the main be a bad style; and such do I consider Macaulay's to be. He slavishly

imitates the writers of a century and a half ago, and continually uses words and phrases which convey no meaning to the world's living heart. But pander to a party, and the party praises you, and the mob echoes the applause. It is not difficult to take the altitude of a man like Macaulay, and to discover how completely his reputation is bound up with the fate of Whiggery.

4. Statuesque writers, like Massillon, can trust to nothing but their skill as artists. Pictorial writers, like Carlyle, can always trust a great deal to the glare of colour. By lavish splashes and dashes of colour they can frequently produce a more powerful effect than statuesque writers can achieve through the most perfect forms. The rudest savage is struck with the rudest attempt at a painting; but it requires culture to feel and to appreciate a statue. As the moderns compared with the ancients are so totally and deplorably destitute of culture, we cannot wonder that they pass the divinely sculptural by, and bow down to the ugliest, most vulgar daubs.

5. De Quincy is not an author to whom I am inclined to give a very hearty homage. The smaller a thing, the more inclined he seems to pour out his wearisome wordiness about it. He has no depth of

idea, no massiveness of thought, no real originality. I can rate him no higher than a melodious penny-aliner. Granting that his style had all the merits which his admirers claim for it, is it such merits alone that constitute the great writer? A certain musical splendour and flow may take us easily captive in our indolent moods. In our more earnest moments, however, we pant for something more muscular, more substantial, wrestling more Titanically with the tremendous mysteries of life. In earth's grim battles we demand a mighty general, and you offer us a first-rate band-master, or one whom you call such. Even as regards erudition, I suspect that De Quincy's stock thereof will ultimately be found to have been small, though he is continually putting on the airs of a Sealiger. The sciolist often peeps through when De Quincy is most desirous of exciting astonishment by his learning. His books being readable only as a kind of gossip, it is amusing to find in the midst of this gossip grave arguments, in the most pompous and pretentious language, on the most solemn facts in the universe. Poor, dreary, pedantic, insignificant mortal, why cannot he stick to his opium, his twaddle, and his Lake reminiscences, and leave the universe alone?

6. Philo Judeus inculcates a noble morality; he has a vigorous, lively, and elegant style, and he is infinitely ingenious and suggestive. The good man, however, would have done well if he had satisfied himself with simple allusion to Scripture circumstances and narratives, instead of attempting to reproduce them in his own language. In his treatise on Joseph, which is in many respects admirable, he has given a fresh garb to a history unsurpassed for beauty and tenderness. And, whenever he has changed, he has certainly contrived to spoil. How confused, clumsy, bald, and pedantic is Philo's relation, compared to that sweet tale which flows so naturally from childhood's sweet lips! Is any of us bold enough to aim at improving, giving a finishing touch to, Christ's divine parables? Yet these in their way are not more perfect than the invincibly touching record which stamped Joseph and his brethren on our heart for ever.

7. The novels of Mrs. Gaskell are not without interest, pathos, and a certain flowiness of style. But they seem to me curiously to combine the Unitarian sermon, the monthly nurse, and the obituary. There is a profusion of that sentimental slang which passes current among the Unitarians for excellent ethical doctrine, and no one is introduced who does not stun your ear with that incessant babblement for which monthly nurses are remarkable; and in every page there is some poor devil dying or dead. Much that Madame de Staël has said in her "Corinne" of the characters in Alfieri's plays is applicable to the heroes and heroines in Mrs. Gaskell's books:—What they utter may be exceedingly fine, but they are not at all likely in the various circumstances supposed to have uttered it. Anguish at the sick-bed of the beloved, sorrow over some terrible bequest, grief in the presence of death, may crush themselves into the despairing moan or the wild wail, but they are generally silent as the devouring grave. Assuredly, they do not chatter, chatter without pause, like those intolerable bores the Members of Parliament. But, according to Mrs. Gaskell, whether you are yourself expiring, or watching others expire, or deploring a calamity which has left you desolate and alone, you must bellow long rhetorical exercises, to be faithfully recorded for the glory of book-making and the benefit of mankind. A novel should consist, in the main, of rapid and striking incidents, and not flounder unwieldily along in a deluge of dismal preambles.

8. The Germans—in this unlike many, or it may be all other nations—make the moon masculine and the sun feminine—very characteristically; for the Germans excel in moonshine, while their sunshine is weaker than moonshine in general.

9. We are told that when the inhabitants of a country surrounding an active volcano observe that the mountain has ceased to emit smoke from its crater, they consider it as a sign of an approaching earthquake. On the contrary, whenever the smoke of the people's discontent no longer rises, our politicians, our statesmen abandon themselves to more than their usual heedlessness and indolence, crying that all is well, when in truth the flame of the people's wrath is collecting its fiercest strength to explode in the lava floods of revolution. Your pocourante Palmerston can charm away the smoke; but just when he is vaunting his success, behold the rapid and resistless outburst of fiery destruction, sweeping away the accumulated crimes, the accumulated idiocies, of a thousand years.

10. If clouds gather round thee, disperse them by the thunder of thy passion, or gild them with the opulence of thy poetry; if thou canst do neither, melt them by thy love into the dew and rains of blessings for countless hearts.

11. The Irish are brave, the Scotch valiant, the English courageous. The Irish fight best when their animal spirits are highest, the Scotch best when they have a strong faith, the English best when you have fed and trained them till they are in the most perfect physical condition.

12. Often, especially in autumn, all round the horizon is black; but when we look to the central heavens we behold the eternal azure, with light golden clouds floating on its bosom. Brother, lift up in hope and faith thy daring eyes!

13. When a skilful engine-driver on a railway meets with an obstacle, if he can stop the train he does so; if not, he accelerates the speed and smashes the obstacle. Thus in our life must will often crush what wisdom cannot remove.

14. There are flowers whose balmy leaves are sweeter than their bursting blossoms; and many a soul which has no glow or gorgeousness of faculty wherewith to dazzle thee often draws thee toward it by the sweet odour of its modest virtues.

15. What more beautiful, suggestive, and inspiring, than that Hercules should have been called *Alcaeus* or the Strong, before being called *Hercules* or the Illustrious! For thee, brother, no true and lasting fame but through heroic deeds.

16. Creuzer says that we hear little of dead goddesses in the ancient religions. Might not one reason be the supposed imperishable fruitfulness of the maternal principle?

17. In the ages immediately succeeding the Reformation prevailed the love of change; in the last century the love of destruction; in the present age prevails the love of the new;—and so far are the love of

change and the love of novelty from being the same. that the age which hungers most for novelty has often the greatest dread of change.

18. Look down if thou wouldst be a finder; look straight on if thou wouldst be a worker; look up—thou art an adorer!

19. When we see English literary quacks taking worthless American books to cook out of them still more worthless books of their own, we are reminded of the sweeps who adulterate soot with sawdust.

20. The colony that left Egypt to settle in Greece was contemporaneous with the departure of the Israelites from Egypt. Was there any connection between the two events, or was that colony also Jewish?

21. In the most ancient mythologies *Aries* was long antecedent to *Taurus*. Does not this, among its other meanings, symbolise the priority of the pastoral to the agricultural life? And might not all the signs of the Zodiac have a symbolical reference to civilisation besides the Ram and the Bull?

22. Not till light mingles with earthly materials does it become flame; and how unimpulsive are our pure ideas and lofty idealisms, till we leaven, and clothe, and arm them with our passions.

23. We never see the light—we only see objects in the light. But, as in this respect spiritual things differ not from physical, how needful to deliver men from the delusion that instead of seeing objects in the light they see the eternal light itself!

24. Bernardin de Saint-Pierre says, that history speaks of no celebrated man who had been born within the tropics except Mahomet. But a large part of Arabia whence Mahomet sprung, and a still larger part of Hindostan, are within the tropics; and what tribes of the earth surpass the Arabs and the Hindoos in gifts and in graces? So that, if, which upon thorough and comprehensive examination would probably not be found to be the case, few individuals reached great eminence in Arabia and in Hindostan, this could not be ascribed, as Saint-Pierre would have us believe, to the climate, but to the remoteness of those two lands from the centre of the world's affairs, and from our vast western movements. Many of the islands in the Pacific, portions of Africa, America, and Australia, will no doubt also, in another century, refute the opinion that only outside the tropics can genius, valour, and every foremost virtue and faculty flourish.

AURELIUS AEPIMONT.

UNITED ASSOCIATION OF SCHOOLMASTERS OF GREAT BRITAIN.

That which was misnamed a *soirée* of this association took place in St. Martin's Hall on 1st June. We thought we might have been able to give some report of the speeches, &c., which we presume were delivered, but having been shut out of the room, and left to thread the maze of various intricate galleries, we are not in a position to do so. Certainly, the members got into a larger room at last, and after an unseemly hint that it would cost two guineas, but everything was very tame indeed. Some gentleman made a suggestion that a "collection" should be ventured to defray the extra expense, but this was not responded to. Later in the evening the Hon. Secretary quite seriously proposed that the collection should actually take place—a notion which induced many persons to leave the hall in disgust, ourselves amongst the number. Should another tea-meeting (we dare not say *soirée*) take place, we hope better measures will be taken for the comfort of the guests.

POPULAR EDUCATION.

THE Hon. Henry A. Wise, of Virginia, in his speech at Alexandria as candidate for Governor, thus exalts the subject of popular education for his State. While some of his remarks lack dignity, there is much to be commended in his views of the State's care for University education, as related to that of the Academy and the Common School:—

"Give her commerce, and she will have capital and population; she will have agriculture, mining, and manufacturing, and then she will want but one thing more—the enlightenment of her people. She wants her popular instruction. I do not mean to recommend to you, or to any people within the limits of Virginia, any little day school, night school, common school, a b c, single rule of three, or Peter Parley Yankee system of instruction. I want Mr. Jefferson's policy, that he originally recommended to the State, to be consummated—an enlarged system of science, of literature, of learning, to be given to all classes of our people, to leaven the whole lump. I care not how blue a federalist that man may be who curses his red waistcoat; but Thomas Jefferson has three things recorded upon his tomb—that he was the writer of the Declaration of the Independence of our country, the founder of the University of Virginia, and the author of the Act of Religious Freedom. For these three good works alone, every man—democrat or federalist—may kneel, patriotically kneel, at his grave. The great apostle of democracy never intended that the University of Virginia should be like Michael Angelo's dome in the heavens, without scaffolding or support—never. He intended that it should be a dome over roof and cornice, and walls of colleges and academies, and of common

schools; that it should be a dome, indeed, but the dome of a grand structure for the whole people. He intended that the university should superintend the colleges, and that there should be a college for every centre; that the colleges should superintend the academies, and that there should be an academy for every centre; that the academies should superintend the common schools, and that there should be a common school for every centre. He knew what equality was. He knew what democracy was. He knew that the republican institutions of this land were based upon no other, no surer foundation than intelligence and virtue. His democracy did not drag men down from their elevation into the mire; but his democracy levelled upwards. He knew that if this man's son had all the means of education, of common school, of academy, of college, and of university, and then might travel abroad for his learning, he could not be the equal of the son of the father who had to work for his daily food. He knew that if it was inhuman for the parent to starve the body of a child, it was much more inhuman to starve the mind of a child. He knew that if you could afford to raise taxes for almshouses and pauper-houses, to feed the bodies of the poor, it was much more the duty of the State mother to furnish mental food to her children. His democracy was like the principle of Christian charity—like the great virtue of Christian charity—it elevated men to the highest platform of elevation—high as kings' heads, made them sovereigns, indeed, to stand equal foot, equal head—uncontradicted, except by the laws of God, with equal opportunities for all; it reached down to raise men up to the common level of the highest. He knew that property—property which must be taxed for instruction—had no other muniment, no other defence, no other safe reliance for its protection, but intelligence among the people. Is there a rich man, then, in this assembly that loves a dollar better than the intelligence of the people? Is there any old bachelor among you, who has no child of his own, who is too mean to support some poor man's daughter as his wife, or to be rich in having some rich man's daughter to support him? Is there a man in the state who has already educated his sons, who is now willing to be taxed in order that his poor neighbour's children may be educated—educated not only in the common school, but in the academy, the college, the university? If there be, let him remember that before he dies, his title to his property may have to be tried by a jury, to say whether that property be his own or not; and if God shall let him live till he dies, and he can keep what property he has, let him remember that there is such a thing as what lawyers call *devisabit vel non*—that a jury may have to decide whether or not he had sense enough to make his will when he died. An *ad valorem* tax upon property is the appropriate tax for the education of the children of the people. Property owes its defence to the virtue and intelligence of the people, and property ought, therefore, to be taxed for the education of the people. We want one school for this state that will revive our agriculture. We want a school like the Mecklin Institute of Prussia—an institute of applied science—an institute, not to teach political economy, and send young gentlemen to the Legislature before they have hardly picked in their tuition; but an institute that will teach them domestic economy, the proper relation between floating and fixed capital at home—how much money a man must have to buy—how much land, and how much stock, and how many implements he must have; an institute that will teach the physiology of animals and plants; an institute that will teach natural philosophy and the diseases of animals and plants. Then, gentlemen, the father who has spent his life in acquiring real estate, in spreading out his broad acres, in adding family to family of slaves, may die with a son instructed how to manage the estate. You will then have, or it will be your opportunity to have, the same privilege that the German baron has, of sending your son for his two, or three, or four, or five years' apprenticeship to an institute of that kind that will teach him agricultural chemistry and every other science necessary to enable him to manage an estate of lands and negroes. The present condition of things has existed too long in Virginia. The landlord has skinned the tenant and the tenant has skinned the land, until all have grown poor together. I have heard a story—I will not locate it here or there—about the condition of the prosperity of our agriculture. I was told by a gentleman in Washington, not long ago, that he was travelling in a county not a hundred miles from this place, and overtook one of our citizens on horse-back, with, perhaps, a bag of hay for a saddle, without stirrups, and the leading line for a bridle, and he said, "Stranger, whose house is that?" "It is mine," was the reply. They came to another. "Whose house is that?" "Mine, too, stranger." To a third: "And whose house is that?" "That's mine, too, stranger; but don't suppose that I'm so darned poor as to own all the land about here." We may own land, we may own slaves, we may own roadsteads and mines, we may have all the elements of wealth; but unless we apply intelligence, unless we adopt a thorough system of instruction, it is utterly impossible that we can develop, as we ought to develop, and as Virginia is prepared now to do, and to take the line of march towards the very eminence of prosperity.

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